CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, NOVEMBER 20, 1841. NO 1091.---VOL. XX.—NO. 47.

RELIGIOUS MISCELLANY.

For the Register and Observer.

OPINIONS.

Have we a right to condemn the religious opinions of another, as erroneous? Nay, unless they conflict with the precepts of divine truth, what matters it, that they are opposed to our own cherished sentiments? The grand question should be, 'Are they in opposition to the revealed word of God?' We should earnestly, perseveringly, faithfully, strive to solve this inquiry; having 'a mind covetous of truth;'—without prejudice or partiality; seeking truth alone, and having found, to *embrace* it, how unpopular soever it may be.

But alas! how many apparently, have no settled religious opinions of their own, or rather 'are *born* to their opinions, and never question the truth of what *their family*, or *their country*, or *their party* profess; who clothe their minds as they do their bodies, after the fashion in vogue,' and never think of examining their principles.

An idle sacredness, is often attached to antiquated opinions, bearing the signet of those, who were indeed worthy men, and far in advance of their age in spiritual mindedness, yet, nevertheless, did not attain unto all truth. With but a partial examination of these peculiar views, or it may be by an hereditary reception, they become the property of many, with this comforting assurance, 'What was true then, must be true now.' They are more afraid of being considered a 'foe to orthodoxy,' than condemned for their own sluggishness. The eyes of others, have seen for them, and why need they look for themselves? Men of enlightened understandings, who have preceded them, with a host of others, who still adhere to the popular faith could not have been deceived, and why should they desire to be wiser than their neighbors? Such are guided by the understandings of others, and not by their own; 'taught to think what others think,' not how to think for themselves; furnishing alike their minds and houses, with the fancies of others. They would fain have them stereotyped, and transferred to their children. By their rigid attachment to prescribed formulas of faith, the sentiments of a Luther or a Calvin, they seem as it were to have forgotten, that while such precepts, may indeed be good, the living words of Christ are infinitely better.

Opinions, though in themselves the holiest and purest upon earth, if received in an improper spirit, are to the recipients but as the shadows of holiness and purity. For it is the acknowledged duty of every one, to seek after truth, to search for it as for hidden treasure; and he who takes even truth upon trust, without examination before he receives it, is in reality but little in advance, either of doubt or unbelief. I cannot perceive many shades of difference between the unbeliever and him who has nothing that he truly believes. The honest doubter, though far from the truth, may ultimately attain it, while the nominal possessor remaineth a stranger to its spirit. And yet how often are these passive recipients of the truth lauded for their acquiescence thereunto; for their assent to opinions never formed; for attachment to views which in reality they have never possessed. While it is evident, 'he that takes up the opinions of any church in the lump, without examining them, has truly neither searched after, nor found truth, but has only found those that he *thinks* have found truth, and receiving what they say with an implicit faith, pays them the homage, that is due only to God. Such an one, may have embraced the *profession* of the truth, while the truth itself is neither seen nor felt. Will such a profession alone, carry him to heaven, when his life, may be but a practical heresy?

What a contrast is presented in the humble believer, with 'the love of God shed abroad in his heart.' He will manifest the true faith; and neither the assaults of unbelievers, nor anathemas of nominal Christians, shall have power to shake his integrity. His opinions being his life, error fleeth away, and 'the spirit of truth doth guide him into all truth.'

A COUNTRY SUBSCRIBER.

AN AFTER THOUGHT.

Hypothetical contrasts are sometimes useful. I shall therefore exhibit one. The recorded language of Christ we have seen to be as follows:—'I came not of myself—I have not spoken of myself, but the Father who sent me, he gave me a commandment what I should say—Of my own self I can do nothing—the Father that dwelleth in me, he doeth the work.' Accordant with these declarations was the whole testimony of Christ concerning himself.

Let it now be supposed that, instead of the foregoing declarations, he had said—'I came of myself, I have spoken of myself, without receiving any commandment, authority, knowledge, or power from any superior. Of mine own self I can do every thing—no one in me doeth the work.' Suppose, too, that the whole tenor of his testimony had implied his personal independence, self-sufficiency, and all-sufficiency.

Suppose also, that the Unitarians had attempted to neutralize all this testimony, or to reconcile it to their hypothesis of the Son's dependence on God, by saying—'When Christ used language which seems to imply personal independence, he is to be understood as speaking not of himself as a person, ut of the DIVINE SPIRIT or miraculous wisdom and power with which he was endued by God:—though he as a person was dependent, yet the SPIRIT OF GOD, which was given to him not by measure, was independent, and could do everything.'

Now what would Trinitarians say to such a project for evading the force of our Lord's testimony? Would they not pronounce it impious? Might they not very justly affirm that when Christ used the pronouns *I, myself, me*, he spoke of himself as a person, and that his declarations unequivocally affirmed his independence and self-sufficiency? The case is so clear that I do not see any reply that a Unitarian could make to such a statement. But if the *supposed* declarations of Christ respecting his personal independence would have been equivalent to saying 'I am God, and there is besides me,' why should not his *real* and *positive* declarations respecting his entire dependence be regarded as equivalent to saying, 'I am not the independent God?' Let prejudice keep silence while conscience answers the question as in the presence of the Lord.

INTUITION.

But I must say something further of the nature of this conviction. Some persons of late, have taken upon them, to repudiate this argument from design—and indeed all *argument* in the case. They say we have an *intuition of God*, or we have no knowledge of him any way.

But what now is the province of intuition? How far does it extend? What facts does it embrace? I cannot tell what other men's intuition is, but I will tell you what mine is. I know not what a *German* intuition may see, but I know what mine sees. I see—that is, I perceive with certainty, what I experience—no more. My intuition embraces the facts of my consciousness—nothing beyond. But my experience is not God. The facts of my consciousness are not God—except according to some Pantheister dreaming. And therefore to say that I have an immediate intuition of God, is an absolute contradiction of ideas; it is to use language without any intelligible meaning.

This conclusion can be evaded only by setting up a new definition of intuition. If intuition be equivalent to consciousness, it is plain that strictly speaking, I can be conscious of nothing but what passes within me. If intuition refers to what is self-evident or certain, we are brought to the same conclusion. For nothing is certain to me, nothing is self-evident, but what I perceive, feel, know in myself. The 'first truths' as they are called—that is to say, the axioms, whether of Morals or of the Mathematics, are of this character. That benevolence is right; that two and two make four; that the whole is more than a part—these axioms are nothing but descriptions of the state of my own mind. And by this circle—that is by the circle of my experience, to *my* apprehension, all absolute certainty is bounded.

I have indeed the fullest belief in things out of this circle. I have the fullest belief in the being of a God. But I cannot say that I have an intuition of God. The truth that he is, is not given me by consciousness, nor is it any way, a self-evident truth. The being of a God is correlative to my consciousness, is implied by my consciousness, but it is surely no part of my consciousness.

In short, between my intuition and the being of a God, there is a step of evidence. What I perceive in myself, what I see around me too, evinces by the plainest reasoning the existence of a moral and intelligent Creator. This old way of proceeding, this process of reasoning, is held by some to be quite unsatisfactory. They say it proves that there is a Creator of this world, but does not prove that he is God: this Creator may have been himself created. Grant it for arguments's sake. Then this chain of causes must at length bring us to the Supreme Cause. But this hypercriticism does not disturb me. The Being who made me and made the world, to *me* is God. The rejectors of this way of reasoning, of the logical method, call it logic-grinding, and material philosophy, and I know not what; and claim to be in possession of a more spiritual philosophy. If they had said of a more mystical, I must think they would have adopted a more appropriate word. For in truth, they ought to maintain, as I conceive, that they have discovered a new faculty in the mind—unknown to all former philosophy: and that is a faculty which takes as certain a cognizance of things without the mind, as consciousness takes of things in the mind. Intuitive seeing with them, instead of being confined within the modest bounds assigned to it by all former philosophy, penetrates through the universe and reaches the Supreme Cause, at a glance.

But not to dwell upon these novel speculations and discoveries—is not the whole history of the human mind on this subject—the history, that is to say, of philosophy, of theology, of Theism—on our side in this matter. If the being of a God, is a self-evident truth, why has there been any attempt to prove it? How, upon this hypothesis, is Atheism possible? Yet it is possible, and many books have been written to refute it. How would this be, if the truth in question were a matter of intuition and of certainty! Were any books ever written—was ever a word written to prove the mathematical or the moral axioms? No, there have been scholastic questions, as to whether they are inate or not, but their real existence in the human mind, has never been doubted. Has Theism stood before the world in this light—so that a book or an argument to prove it, would have been thought ridiculous? Surely not. The point is susceptible of doubt; therefore not self-evident. And I am confident that if you put the question to the bosom of the loftiest transcendental philosopher, he will say that he wishes he were more certain of this truth he is.

I admit, and certainly I do it with no reluctance, but with the highest joy and gratitude, that it is a truth which comes the nearest possible to certainty. I want no formal array of proofs, no nice metaphysical arguments, and I freely consent to *their* banishment from philosophy. Conscience in me *refers* to a lawgiver; design around me, *implies* a Designer, even as action implies an actor. This to me, though not, strictly speaking, philosophical certainty, is overwhelming, all-satisfying evidence.—*Dewey.*

For the Register and Observer.

A FLOURISHING CHURCH.

What constitutes a 'flourishing church?' Does wealth, or numbers, or fashion, or proselyting zeal, or an electioneering spirit? Does even large contributions to the missionary cause, or any other charity, determine the body to be full of the true life? We cannot but put down these common tokens of church-prosperity as hollow and false—perverting the pastor's labors and the people's prayers. In a church glowing with the zeal of the great Apostle to the Gentiles there may be all that bigotry which intoxicated Paul before his conversion. In a Society extending itself on the surface, there may be a criminal subserviency to corrupt public opinion, or a malicious and backbiting spirit towards other parts of the same general community. In truth, we believe were Jesus to appear anew in the midst of the churches of a city, he would choose as the most truly flourishing those which were reputed the least so—those which received the word quietly though eagerly, without external manifestation, but with deep, continued, soul-possessing emotion.

A church can only flourish inwardly and permanently where it is a church: not a curious assembly to hear some new voice: not a casual congregation attracted by some novelty of place, or form, or person: but, an association of brother-souls, bound together by a common feeling of want, a common sense of blessing, a common impulse to praise.

We would not be superstitious, but we cannot consider a church as flourishing any less deceptively than the apples of Sodom bloom, or the painted cheek is fair, unless all the ordinances of the church flourish too. These ordinances are as a thermometer to measure the vital warmth of the congregation: they are not only bands of gold, holding together the else-disjointed members and cementing them in one, but they very much test the sincerity of all church-pofession and the meaning of all church-action.

Is it not one of the first duties of an evangelist or missionary to put his hearers upon this Christian platform, and give them this primitive ground of fellowship? Not to extort a mechanical observance indeed, but to awaken that personal regard to Jesus which will joyfully accept all his invitations, and obey all his commands: not to consider them as ends, but as means to self purification and the divine life, as quickeners and helps to spiritual progress, and especially the Supper as the image of that perfection unto which we are called, and its faultless realization in Jesus of Nazareth.

Therefore, we would call particular attention to a powerful article in the late Christian Examiner, upon the uses of the Communion, from the eloquent pen of the Pastor of the Messiah's Church—and would suggest its publication in a pamphlet form for circulation as a tract. In N. Y. and its neighborhood alone, where no other writer of our body has excited any similar interest, hundreds might be most profitably distributed, and the prevailing neglect of the most engaging part of Christianity somewhat cured.

Brooklyn, N. Y.

A PRETENCE REBUKED.

Many justify coldness and unfaithfulness, on the ground of the excessive worldly cares which daily come upon them. The pressure of their agricultural and commercial engagements is, they say, so great; or, as heads of families, their time is so taken up, or, in toiling for others, their minds are so necessarily occupied, that they cannot keep the Christian armor bright. They cannot rise above the pressure that is upon them, and maintain a heavenly and spiritual mind. If it were not for their necessary worldly cares, and were they more at leisure, they might rise to a higher tone of piety. As it is they must submit to their hard lot, and give up all idea of warm and earnest zeal in the service of God.

But this class of persons labor under a most unhappy delusion. It is not to the lawful business of life to which the providence of God has called them, that causes the spirit of piety to droop. Industry in one's calling, is just as truly a requirement of God as a spiritual mind, and one ordiance of the Lord cannot be supposed to stand in the way of executing another. The fact that diligence in business and fervency of spirit in serving the Lord, are both demanded of the same person and at the same time, is a demonstration that they are compatible.

The very constitution of man shows that God did not make him to be an idler. Body and soul were made for activity, and can fulfil the noble end of their being only by activity. Degeneracy is the sure result of reversing this law. We do not find that the absence of industry is favorable to eminence of piety, but the opposite. That class of Christians who have the most time at their disposal, and are least cumbered with the active business of life, are not, for that reason, the more devoted servants of God. Solid and well balanced piety is that, which arises from the union of that which God, by special command, has joined together viz., diligence about both temporal and eternal concerns.

It is a melancholy mistake, that a pressure of worldly employments, lawful, and manifestly imposed upon us by the providence of God, has any natural tendency to divest the mind of spirituality. The mechanic with his tools—the farmer at his plough—the merchant with his goods—the student with his books—the matron at the head of her household—the domestic at her work—all these are in the places Providence assigns them. They are obeying the laws of God's economy in reference to human occupations in this world, and there is nothing in the nature of these occupations to prevent the high and holy harmony of the soul with God. These labors are just as pleasing to him, if performed in the right spirit towards him, as prayer and praise, or attendance at the table of the Lord, for they are as truly his will as any of the special duties of religion. We may look for God in them, and find him in them, as really as we can in any religious service whatever.

As if the Scriptures would meet this very objection we are presented with a striking refutation of it in the case of Paul. There were seasons when worldly enjoyments engrossed his time and efforts as much as they ever can any man's. He labored night and day with his own hands, to obtain the means of subsistance. He had a trade as a mechanic, that of a tent-maker, and many a midnight hour saw him still pressing the labor to which the morning light had summoned him. But was piety relaxed? Did this obstruct his communion with God, or damp the sacred love of souls? Who supposes that Paul's mind was less heavenly, or his zeal less ardent and joyful, because mid-day and midnight saw him driving with unabated zeal the labor that brought him in his daily bread? The great secret was, he carried God with him into his daily mechanical labors, and acted in them with reference to his glory, as really as when he made the guilty monarch tremble by his hallowed eloquence, or drove his pen in those epistles which electrified the church, and which have made Zion the excellency and the joy of many generations.

So may we. The place where God places us is the place where we may eminently glorify and enjoy him, whether we drive a loom, furl a sail, wield an axe, or sway a sceptre. There is no lawful occupation of life incompatible with eminent piety. To suppose it, were to make one part of the Divine arrangements hostile to another.

We fully adopt the following language of a distinguished English divine: 'The noble truth is, those worldly employments may be so many helpers on in religion; and that in place of serving as leaden weights, which retard a disciple in his celestial career, they may be as well plumed wings, accelerating gloriously the onward progress. In laboring to support himself, Paul labored to advance Christ's cause. And though there be not always the same well defined connection between our toils for a livelihood and the interests of religion, yet, let a connection be practically sought after, and it will always be practically found. The case exists not, in which, after making it obligatory on a man that he should work for his bread, God has not arranged, that, in thus working, he may work also for the well being of his soul. And the man that should doubt that industry and piety have been associated by God, we would take with us into the work-chamber of St. Paul; and there showing him the Apostle, toiling against want, and yet in toiling serving Jesus Christ—subsisting by his artizanship, and yet feeding the zeal of his soul by and through his labors for the support of his body—we would tell the questioner that God thus caused a mighty specimen to be given of an instituted connection between secular employment and spiritual improvement; and whilst we send him to the writings of Paul, what it is to be industriously religious, we send him to the tent-making of Paul, that he may learn what it is to be religiously industrious.'—*New York Evangelist.*

IS IT LAWFUL TO DO GOOD?

Whosoever, after the example of our Savior, designs and endeavors to do good, should be prepared to meet with many who will watch that they may accuse him. So ready are men to find fault with any measure of excellence, however small, which exceeds what they purpose themselves to practise! Whether it be that for some Christian end we do on the Sabbath day the works of necessity or love, whether we devote, more than they, our time to heaven on other days of the week; in some such way, our conduct will be thought to condemn all who show not the like zeal, somewhat the world will be sure to censure in those who are not thoroughly conformed to its ways. Now it is not in our power, like our Savior, to confute these accusations by a miracle. We cannot with like fulness of authority proclaim to the lame, 'Stretch forth thine hand.' We cannot thus heal them that are plagued with sickness, or compel the unclean spirits to depart at the name of Christ. But from his conduct, we may learn for our direction, that we should justify our zeal, by a sober appeal to the right reason of our fellow creatures. 'Is it lawful to do good? Is it, we may ask them, or is it not, agreeable to your own convictions, that if we do indeed believe in God, we should do all we can to serve Him; that if we do indeed hope for heaven, we should take all the pains we can to go there? Can any one be really injured, can any law be broken, any harm be inflicted by our activity, if we are active in doing good? If not, why should you find fault with those, who exercise in such matters more zeal, devote to them more thought, more time, more wealth than yourselves? We do not thus in order to condemn others, but in order to save from condemnation ourselves. Our aim is to do the will of our Savior Christ. And so far are we herein from exulting over you, that we have learnt from his word, even of your greater negligence to think no evil, even in your indifference to these duties, yet to hope for you all things.

For the Register and Observer.

SYSTEMATIC CHARITY.

For the information of those who may not be situated within the blessed range of a ministry of the poor, we would state the result of a peculiar plan for the application of extended charity to a city poor. Experience of the superiority of this mode to every other, where the community cannot be engaged in concert upon a still more rational system, induces us to state it to others. It is that of a Society, say of fifty female members, singling out twenty deserving and indigent families for their especial care: appointing two ladies to each six or eight families—in order to keep up an acquaintance with them summer and winter, to counsel, warn, encourage, and in every way befriend them,—help them to aid themselves, and be their resource in every hour of need.

This plan after some trial seems unobjectionable. It does not make the noise or parade of indiscriminate charity: it cannot count up so large a number of beneficiaries. But, those it does relieve are effectually relieved—their condition is as far as possible changed by sympathy and seasonable advice; there is some hope of raising them out of a beggar's estate, and enabling them to provide for themselves.

One benefit resulting from this has been entire freedom from imposition—the prevention of that waste to which the common charity is so notoriously exposed. Another benefit is that of opening somewhat the public sympathy to the religious Society thus favorably known. Two courses of doctrinal lectures have been delivered in this neighborhood, and both of them have not so much cleared away the mist which hung over liberal Christianity in this vicinity as the unostentatious beneficence wisely administered by a single benevolent Society.

This is mentioned as a suggestion to other places, where the ordinary promiscuous and accidental distribution prevails. It can be done by any Society however small. The one which commenced it here was exceedingly feeble and burdened with debt—but through the blessing of God and the united energy of its members, it did more in proportion to the day of small things, than now when added years have added strength to the cause—and two religious Societies occupy about the same positions thus held courageously by one.

Brooklyn, N. Y.

THE WIDE INFLUENCE OF A HOLY LIFE.

If 'a little leaven leaveneth the whole lump,' if so small a portion, as we know suffices, put into three measures of meal, that hide and bury it, has yet a secret power to make the whole ferment like itself; in like manner, argues our Lord to his disciples, shall the word which you preach, and which you are bound to adorn by holiness of life, bring over to the same heavenly condition the whole mass of mankind. Thus are the preachers and professors of the Gospel encouraged to go on unto perfection. Whilst they, who would oppose and gainsay it, are warned, that it is sure notwithstanding to succeed.

According to this account of the progress of Christianity, how important is the conduct of each single Christian, to the edification of his neighbor, and of all mankind. As the virtue of the leaven is communicated by degrees, from one particle of the meal to another; so was the knowledge of Christ at the first spread abroad; so must we now maintain, and promote amongst each other, true faith in Him, and devotion to his service. As each portion of the mass serves, when good, to assist in the working, or, when bad, to prevent its success; so may each individual amongst ourselves, if faithless, hinder the zeal of the rest, or if devout, help forward their proficiency. First we act on those most near to us; on those we live with and love most intimately. Through them we have influence on their friends, and again through them on theirs. Our sins then never come single. Besides offending God, we hurt also our neighbor. We do, as far as in us lies, by every act of transgression, hinder the salvation of them that witness it. Besides sinning ourselves, we encourage them to sin. Besides perishing, we lead them to perish.

Let us on the contrary endeavor to be as good leaven. Let us aim to spread abroad the love of Christ, by feeling it more deeply, and shewing it forth more faithfully, ourselves. And each occasion we have, to say, or to do, any thing that is good, any thing we may know to be his will, let us rejoice to think, that in obeying it, we shall provoke unto good works, in our several degrees, not our friends only, and neighbors, but all mankind.

[From the Oberlin Evangelist.]

CONFESSION OF SIN.

Many individuals manifest the highest dissatisfaction with any prayer in which they are called to unite, however deep the devotion, intense the love and gratitude, and implicit the faith and obedience manifested in the hallowed exercise, if it contains not a confession of sin. On the other hand, they will manifest little or no dissatisfaction with a prayer containing such a confession, however destitute of the above characteristics, and however cold and formal such confessions may be. This shows that they have a much higher regard for the *form* than for the *spirit* of devotion, the worst state almost in which a professing Christian can be found.

Persons of this class almost universally desire, that sins when confessed shall be confessed only in the most general form. When the individual leading in prayer confesses that all present are sinners, and aggravated sinners, they are well pleased. But if he descend to particulars, and confess for example, the sins of oppression, covetousness, or sensuality as attaching to the church, they will at once impute to him a spirit of slander and denunciation. Their dissatisfaction will be quite as great as if no confession at all was made. How fearfully must such individuals have apostatized from God.

Other individuals make a virtue of confession, substituting it for repentance and an abandonment of sin. Expostulate with them for any particular sin, and instead of confessing their guilt in the spirit of David, they will reply, 'Well, I know I am a most guilty, polluted wretch, always, Paul like, doing that which I would not.' On such a heartless confession conscience is laid asleep, and the individual will then sin on for weeks and months, almost without remorse. All such confessions, yes, the entire spirit above described, God regards as a 'smoke in his nose. They never ascend with the pure incense 'offered before the throne, with the prayers of all the saints.'

Reader, God will regard your confessions with acceptance, only when you have particular sins to confess, sins in the confession of which your soul is deeply humbled, and from the power of which you are seeking full and perfect deliverance. Then you will find Him 'faithful and just to forgive your sins, and to cleanse you from all unrighteousness.'

USES OF THE COMMUNION.

Therefore does it seem to me good and meet, that all Christians; all who would indeed be Christians, should gather together, from time to time, in commemoration of the sacrifice, the patience, the forgiveness, and love of Jesus. Could but these simple virtues be wrought into any heart—how would all settle into peace there—into calm repose, and deep satisfaction, and divine blessedness!

Good has it often seemed to me, to enter into some ancient and venerable temple, whose altar steps had been worn by the knees of pilgrims and penitents from far distant countries and ages; whose pavements had been trodden by successive generations; whose walls had grown hoary amidst the flight of centuries. An odor of sanctity seemed to fill the place. A solemn presence seemed to be there; the mind was carried up above the world; it was translated out of its ordinary and earthly frame; all worldly strifes and griefs die away; *that* was none other than the house of God,—it was the gate of heaven. But how much more do all earthly, all unholy passions die away, amidst that scene, brought down from the high-time of Christianity itself, consecrated to its sublimest theme, its tenderest recollections, and its most inspiring promises! 'For, as often,' says our Savior, 'as ye do eat of this bread and drink of this cup, ye do show forth the Lord's death till he come.' Let any one approach this scene; let him come, from whatsoever state or condition where the hard conflict of life is carried on; from the house of merchandise or from the abode of affliction,—the strifes with his neighbor, from contests of ambition, or the bustle and bitterness of a political canvass,—yes, let him come *with* his neighbor to this holy communion and commemoration; and will not the mild countenance and voice of the common Master, of the crucified one, speak to him salutary, solemn, and gracious lessons? Will it not be good for him to be here? Will not the spirit that breathes around this holy rite—this gathering place of all the Christian ages—this altar-place for prayer and penitence through centuries—this great symbol-rite that celebrates redeeming sorrow and peace-speaking blood, that sets forth the prostration of all earthly powers and principalities before the majesty of forgiveness and love—will not all this raise the man above the world? Will it not make him feel the littleness of all human strifes, of all worldly pretensions, of all the passing fashions of this world? Truly, and strictly speaking, it is true—all that is evil in the world nowhere finds its grand antagonist principle so clearly and powerfully set forth, as in this very altar of communion.

Meet it is, then, that we gather around this altar. It is no vain, no idle ceremony; no arbitrary, no merely commanded institution. It is a simple commemoration, a simple meditation; so do I regard it; but no meditation on earth seems so needful, so pertinent to me, as a sinful and suffering creature, as that which is commended to me here. Neglected may this scene be, as unnecessary; or rejected, as unauthorized; yet, if I were left to the simple determination of my own judgment, of my own conscious needs, I should say, that nowhere in the world is there such reality to my feelings as here. I speak not of a form now, but of that which the form meaneth. And I say and verily believe, that the meanings of this holy rite have more to do with my happiness, than any other event, any other transaction, any other era, in the great train of human history.—*Christian Examiner.*

LONDON.

Mr Charles Dickens, in an interview with Mr Lester, thus speaks of a large class of unfortunates in the graat Metropolis:—

'Then there are thousands in our parish work-houses and in the lanes of London, born into the world without a friend except God and a dying mother. Many, too, who in circumstances of trial have yielded to impulses of passion, and by one fatal step fallen beyond recovery. London is crowded, and, indeed, so is all England, with the poor, the unfortunate,

and the guilty. This description of persons has been generally overlooked by authors. They have had none to care for them, and have fled from the public gaze to some dark habitation of this great city, to curse the cold charities of a selfish world. The amount of crime, starvation, nakedness, and misery of every sort in the metropolis surpasses all calculation. I thought I could render some service to humanity by bringing these scenes before the minds of those who from never having witnessed them, suppose they cannot exist. In this effort I have not been wholly unsuccessful; and there is nothing makes me happier than to think that, by some of my representations, I have increased the stock of human cheerfulness, and, by others, the stock of human sympathy.

I think it makes the heart better to seek out the suffering and relieve them. I have spent many days and nights in the most wretched districts of the metropolis, studying the history of the human heart. There we must go to find it. In high circles we see everything but the real character. We must go to hovels of the poor and unfortunate, where trial brings out the character. I have in these rambles seen many exhibitions of generous affection and heroic endurance, which would do honor to any sphere. Often have I discovered minds that only wanted a little of the sun-shine of prosperity to develope the choicest endowments of Heaven. I think I never return to my home after these adventures without being made a sadder and a better man. In describing their characters I aim no higher than to feel themselves. I am persuaded that I have succeeded just in proportion as I have cultivated a familiarity with the trials and sorrows of the poor, and told their story as they would have related it themselves.'

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 20, 1841.

MODERATION LEADS TO SUCCESS.

There seems to be a close sympathy often, and a reciprocal influence, in many respects, between the physical and moral world. Hence it is, that in these days of 'the wonderful power of steam,' a similar rapidity of conception and execution seems to be imparted to the moral action of men,—at least to their wishes. Things are now not only to be done, but they must be done at once; plans of reformation and improvement are not only to be effected, but there must be an immediate accomplishment. Society seems to have got upon a moral railroad, and some of its conductors are urging to the utmost speed, apparently unconscious that it *is possible* to run off the track, and forgetting that the danger of this is in proportion to the rapidity of the movement. It is certainly a matter of satisfaction to perceive, that upon all subjects connected with the great interests of humanity, the public mind is wide awake, and that the spirit of improvement and reformation beats strong and quick in the great heart of the community; and whoever in the midst of enthusiasm and excitement speaks, however gently, of caution and moderation is not likely to be listened to with much respect or attention. He may find an apostle, however, ready to come to his support. St. Paul, in writing to the Corinthians, says 'And every man that striveth for the mastery is temperate in all things.' In these words he alludes to the Grecian Games, and the course of training, the temperance in eating, drinking, sleeping exercise &c., observed by those, who proposed to contend for the prize in the race. His object is to teach that a like moral, as well as physical, temperance must be observed by those, who would contend for and obtain the prize in the Christian race of virtue and piety. His argument however may be easily resolved into this general proposition, that *moderation leads to success*. He that is temperate in all things will gain the mastery in all things in which he is temperate, will accomplish the objects, triumph in the efforts, execute the plans which he pursues with a calm wisdom and a persevering energy. This principle is illustrated, this truth is urged upon us by every thing in the constitution and course of nature. The great law of the material universe is *moderation*. All its operations are gradual, all its movements are calm, even, temperate, all its results are slowly, and almost imperceptibly unfolded to our observation. Nothing is done by a sudden and violent action, save in those convulsions of the earthquake, the tempest, the volcano, whose object is not to do but to undo, not to create but to destroy. The change from night to day, from darkness to light is not a sudden, instantaneous change, astonishing and dazzling the senses, but a slow, gradual, progressive change, to which the sense so accommodates itself, that it comes upon us almost without being perceived. All the great, permanent and valuable results in the material universe are the work of time. The mushroom, that springs up in a night, has the life of a day; the oak, that lives for centuries, takes a century for its growth.

This law holds good in the moral world. Here there is 'first the blade, and then the ear, and then the full corn in the ear.' Valuable moral results in the individual, or the community, cannot be produced in a moment, by sudden and violent action; and those which are so produced, are seldom permanent. Here the homely proverb of 'the more haste the less speed' is as true and applicable, as in the physical operations of life. We would check no man's enthusiasm or zeal. They are noble qualities. *He* can do no good in the world who is destitute of them. He is a portion of the useless lumber of society, he belongs to the lifeless living, the unburied dead. But we would have every man's enthusiasm and zeal, calm, rational, enlightened. We would have it full of hope but not rash and hasty; we would have it determined and persevering, but modest that it may persevere and be wise in its plans, steady and long continued in its action. We would not have men speak and act, as if wisdom was born with them, as if darkness was just passing away, as if the true light was through them for the first time shining up, the world, and that beneath its invigorating rays every thing good and great and glorious was to be speedily accomplished for humanity. We would have them disposed to acknowledge that their fathers were not entirely fools or barbarians, that they were not wholly in the dark, that they had some means of discerning the good and the true, and some capacity and desire to use these means, and that many things which they established, or upheld and transmitted, are not necessarily oppressive, unrighteous and injurious to liberty, happiness, and the social and moral progress of mankind. We would have men free from that spirit of exaggerated and self-confidence which leads to rashness and precipitancy, and thus defeats its object in the haste with which it proposes changes, and would make innovations. We would have them remember that time, as well as distance, affects the appearance of objects, and that the wisdom and correctness of our judgment of them often depends much upon the amount of space or time, by which we are separated from them. A man, standing beneath its eaves, may be correct in his conclusion that the building before him is one of vast dimensions; but he may from his position very much mistake its exact size, miscalculate the proportions and excellencies of its relative parts, and seriously injure the building in the changes and additions she, from that point of view alone proposes. So men may be entirely correct in the conclusion that the society, the community in which they dwell, has great advantages and great and crying evils, and yet from their very proximity to them, they may very much miscalculate the worth of the one, and very much misjudge in the measures they adopt to rectify the other, and entirely fail if they attempt to rectify by a few spasmodic efforts what has been the silent, gradual growth of many generations. Let all who would seek to do good in the world, and the *most* good they can, take that stand-point, which will give them a wide and comprehensive survey of the past, the present, and the future,—enable them to look at the first with a just reverence, at the second with a calm and discriminating observation, at the last with a clear judgment and a cheerful but not exaggerated hope. Let them remember that moderation leads to success, and that he 'who striveth for the mastery' in his plans and purposes of usefulness must be 'temperate in all things,' temperate in his strivings.

HELP THE NEEDY.

Messrs Editors,—I read with great satisfaction a communication in your last paper, on the 'religious and morals wants of the West.' It is a most valuable communication, worthy of the highest consideration. I will not attempt to add to its general excellence. I only wish to make a few remarks upon one point. We know, that at the present, it is not practicable to send missionaries, preachers, or laborers, immediately into all the vineyards of the Lord, at the West—the field is large, and, as yet, the labores are few. And Christians should not only pray the Lord 'to send laborers into his vineyard;' but they should prepare the way, and provide the means for their necessary support and encouragement. And much may be done immediately, to prepare the way, for the general, soon, spreading of the preached Gospel, in the whole of that valuable country. Good, moral, sound, evangelical books, generally distributed in that country, would be of great service, would do much good—would enlighten the minds, warm the hearts, elevate the devotions of many, and prepare the way for the introduction and reception of the preached word, as soon as it could be obtained. And these means are ready at hand, and in abundance. A vast many good, valuable, evangelical books have already been published, and more may be, if necessary. It is true a divine, a missionary cannot preach, orally, in every part of the country; but he can have his discourses printed, and sent every where, even into every cabin in the wilderness; and they will be none the worse for being read, often, and in every place. Indeed some discourses are a little better *read*, than when we take them, '*ore tenus*'—and the All Bountiful Giver has bestowed upon many, a vast many pious, liberal Christians, ample means for purchasing and distributing all the books and pamphlets, that may be useful. I would however, by no means substitute the reading of books (however good) instead, or to the exclusion, of the preached word; but would rather consider it as the precursor to preaching, and to be used as aid to it, at its commencement and in all its progress.

I know the Western people well—I know they are, by nature, an intelligent people, fond of reading—that they are thirsting after knowledge—that their minds are open to reason, to conviction, and the reception of the truth as it in Jesus'—that they are generally free from prejudices, and false notions of education, and that they are not chained down, by any strange creeds, catechisms or mystical inventions of men; but are disposed to take the Bible as the rule of their faith. Their minds are like their soil, rich, wanting nothing but seed and cultivation with a divine blessing—they are anxious to hear the *preaching* of the Gospel, but if they cannot, they are willing to look upon its *image*, in a book. What then shall we do for our brothers and sisters in the West? Shall we not 'come over and help them?' But how shall we begin to help them? Let those to whom God has given much, either in talents, or in property, consider, that of them much is required—that what they possess was not given them solely for their own use, but was rather lent them for the good of their fellow men also, to be used in a manner acceptable to the Giver. Therefore let them furnish and distribute, for their western brethren, in want, all useful, necessary books, information, and other things needful, as preparatory to greater good, that may be bestowed; and then they may hope, that their prayers will be answered, when they pray the Lord to send forth abundant laborers into his western vineyards. C. S.

SUNDAY SCHOOL SOCIETY.

By a notice in your paper of last week, and repeated in this, it will be seen there is to be a meeting of the Sunday School Society, on Sunday (*to-morrow*) evening at the *Temple*. This meeting has been delayed beyond the usual time, and a degree of impatience has been expressed on the part of some, in consequence of this delay. It is gratifying to know that this interest is felt by any; and it is to be desired, now that the meeting has been appointed, that the attendance of teachers, parents, pastors and other friends shall be such as to evince that this feeling is shared alike by many. These meetings have been found in past years very useful in keeping alive a proper sense of duty in regard to this important subject. The character of this duty is such as to demand, more than any other, a stimulant of this kind in order to its right performance. The nature and value of moral and spiritual culture are among the last things to be rightly appreciated, or properly understood. Here, if anywhere, 'line upon line, and precept upon precept' is necessary. Now it is the object of these meetings to awaken, in the minds of those engaged or interested in these schools, a deeper sense of the importance of their duties. The information imparted is generally of a practical character, and the addresses called out spontaneously, and without any previous or formal preparation, are usually earnest and impressive, and should cause a general attendance of those who would have these schools sustained and improved. The statements of the agents, who have visited many schools during the past season we perceive, are to occupy a portion of the time, and will doubtless embody many interesting facts.

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For the Register and Observer.

SINS OF THOUGHT.

If all evil thoughts were entirely banished from our hearts, we might, with comparative ease, obey all the commands of God. Sinful thoughts are the necessary concomitants of sinful actions. They are the forerunners of each dishonest deed. They prepare the way for all manner of iniquity: are the seeds, the germs of wickedness. When first planted within the heart, they are, comparatively speaking, the least sinful and easiest exterminated; but when suffered to grow and ripen within, they are the most criminal, and with difficulty eradicated.

There are three degrees in sins of thought;—first, a simple yet voluntary love of sin, or pleasure in thinking of what is evil;—next, a desire of the evil;—and then, a contriving how to commit it.

The sinful object was first thought upon, without the desire or design of committing such wickedness, by any outward action. At length this delight is matured into a desire, to carry this thought into execution. Ways and means are therefore devised to prosecute these evil desires of the heart. The plans are laid, and ultimately carried to completion.

The delight, the desire, the contrivance of evil, is thus step by step developed through the medium of the thoughts, yet have no desire to execute them through fear of the consequences. Others are bolder in wickedness, and not only indulge unworthy thoughts, but are desirous of engaging in similarity of actions; yet are not so far advanced, so hardened in iniquity as really to engage in their performance;—while others seek occasion to follow out the corrupt desires of their heart, and by their wilful acts, complete the series of criminality.

This gradation is usually followed out in all violations of the law of God, which are manifested in outward actions, especially in the sins of injustice, revenge, pride, impurity, and other kindred vices.

There seems to be a practical ignorance, shown by many, in relation to sins of thought. They either take them to be no sins, unless followed by corresponding actions, or if considered as sins, they imagine them to be not near so criminal as sins of action. But alas! he who consents to omit his duty, who takes pleasure in, or designs to do, what in itself is criminal, that moment commits a most grievous sin. Sins of thought, are not much less criminal in relation to the individual, than sins of action. For the whole essential malice of sin is completed in the soul, that is in the will, which is its sole free power, to do good, or to do evil, and therefore only can offend. The exterior action is but the execution of what the will has resolved upon, and already consented to. Those who make any other judgment of sin, erroneously measure the greatness of it, by what in reality is no sin at all. They weigh its enormity by the infamy, shame, or worldly disadvantage it brings upon the offender. Thus sins of action, would be great, and those of thought, none at all.

But we ought rather to judge of sin, by the opposition it bears to the will of God, and the blame and misery it draws upon both soul and body. Now it is our will, only, that can oppose the will of God, because free in its choice to obey or disobey, to submit to, or oppose his Divine will; and therefore, it is by sins of thought that we offend God, and rob our souls of all that is valuable in heaven or earth, *of God himself*.

Messrs. Editors,—Some suggestions have been made through the medium of the Register, in relation to a periodical for the young. I am glad that such a desire has been expressed, and would earnestly hope, that the work might be immediately commenced.

Interesting information relative to those subjects, in which every faithful Sabbath school teacher and scholar is deeply interested, might thus be disseminated. Practical hints respecting the responsible duties of each, might be given, and much good thereby accomplished. Short articles, illustrating moral and religious truths, in the form of stories, dialogues, &c., and many interesting facts, which have a bearing upon those truths, and which are continually presented to us in the scenes of life, might be communicated. Short essays, written by the children themselves, might be occasionally inserted, affording them not only an opportunity for the expression of their sentiments, and of the interest which they feel in the cause of Sabbath school instruction, but also serve to strengthen the sympathies of kindred hearts and stimulate to action. An incalculable amount of good, might, in short, result through such humble efforts.

Sabbath school teachers should desire to act as co-workers together, in the cause which engages them; should be united in their efforts to accomplish all the good in their power. I fear, however, that in many schools, which close for the season, the teachers do not manifest that zeal, which the importance of the work, and the great responsibilities of their station demand. So, also, in regard to the children, they are too much inclined to banish from their minds those impressions they have hitherto received, particularly where their religious instruction is neglected by the parents. It is for such children, then, in an especial manner, that a periodical of this description, might be made instrumental of the greatest good. It would also serve to increase the zeal, to strengthen the hearts of the teachers, and prove an additional help to their labors. Will not Sabbath school teachers, then, and agents, use their influence, towards the accomplishment of such an undertaking? The new year is at hand, and would it not prove a favorable time for the commencement of such a work?

One of the kind is published semi-monthly at the Methodist Depository, 32 Washington street, Boston. It is called the Sabbath School Messenger—terms 50 cents per annum. I think in many respects it might furnish a precedent for us.

Will you, Messrs. Editors, please to give a word of encouragement upon the subject?

Yours Respectfully,

A Sabbath School Teacher.

For the Register and Observer.

DOCTRINES OF THE REFORMATION.

This phraseology is often employed. There are those who seem to make a righteousness of holding to the doctrines of the Reformation. But what, in propriety of speech, are these doctrines? There are three senses in which they are, or may be, understood; two of them proper, and only one of them strictly so. The third, improper; and yet in this sense the phrase is generally used; denoting the doctrines of the Trinity, the atonement and original sin. But these were doctrines of the Catholic church and cannot with propriety be styled the doctrines of the Reformation. The Reformers held these doctrines in common with the Catholics. Against what did Luther and his coadjutors protest and thus acquire the appellation of Protestants? It was against the Romish hierarchy, the supremacy of the Pope, and the doctrine of purchased indulgences. If we lay out of the account ecclesiastical organization and confine our attention to matters purely theological, it will be found that the difference between the two parties was almost entirely on the point of justification. The doctrine of the Catholic church, on this subject, according to Bishop Kenrie, is, 'That a man is justified by faith in all God's revelations, accompanied with penance, and working by love.' The Bishop does not mention, as he ought, in order to be perfectly just, that the Catholic church holds that a man may purchase an indulgence, an absolution from penance with money. The Reformation had its starting point here. It became, and yet is, a sore spot on the body Catholic. And although they would not renounce it, even for the purpose of conciliating Luther and staying the tide of the great scism, yet are they evidently ashamed of it, and endeavor to keep it out of sight, wishing as sincerely that they were well rid of it, as Archbishop Tillotson was, in regard to the Athanasian creed. The first movement of the Reformation was Luther's protest against indulgences It proceeded on the ground that faith was the only condition of forgiveness and justification. He contended that the Scriptures did not recognize the doctrine of penance in order to the remission of sins; much less a penance from which a crown or a guinea would absolve a man. This, in his view, was abominable priestcraft; an odious form of making merchandise of the house and people of God.

There is a remarkable verisimilitude of language in the writings of the Apostle Paul and of Luther, on the subject of justification. Both of them declare frequently and positively that a man is justified by faith only; by faith without works. It is evident, however, that they use the same terms in different acceptations. Luther excluded all works of every description; but Paul only those of the Jewish ritual. The eminent pioneer of the Reformation misunderstood the Apostle, and fell into a mournful mistake, as prolific of mischiefs, perhaps, as the Catholic doctrine of penances, absolvable by the power of money.

Luther's doctrine of justification by faith alone without works, was the first and eminently the theological doctrine of the Reformation. It was the doctrine peculiar to the Reformers. They, however, did not carry out the doctrine and make the ultra developements. This was reserved to be done by the labors of their successors, Turrentin, Petavius, Gomer, Kelly and others. The exclusion of all works from the believer's justification opened the way for new dogmas, never dreamed of by those who commenced the movement of Reform. The first step in the path of digression having been taken, others very naturally followed. If a man be not justified by his own, then it must be by the works of another. And it must be the obedience of him, in whom the believer trusts and on whom he relies. Hence the doctrine of suretiship and imputation; the distinction of the active and passive obedience of Christ, the former furnishing merit, and the latter, satisfaction; the union of both accounted to the believer rendered him perfect in all his relations toward God. This was the core and the soul of Genevan and Scotch theology.

The next step was Antinomianism. If there be nothing for a man to do, but all has been by another on his behalf, how then can the believer be responsible? If he perform works of righteousness, they help him not; if he neglect them, it endangers him not. The Lord Jesus is his Sponsor; the believer, of course, is irresponsible. Then comes up the consideration of the nature of saving faith. Is it the belief of all things divinely revealed? No: For a man may hold all of them with only one exception, and yet be under condemnation. Saving Faith, then, must consist in believing that Jesus Christ is man's Redeemer. It is relying upon him. Not so properly trusting in his truth, as depending on his righteousness. As soon, therefore, as I appropriate him to myself, and have the full persuasion that he is mine, I am in a justified state and not before. And this persuasion I must not derive from any right dispositions in myself, for that would be a procedure on the ground of the covenant of works, but I must bring it out of the depths of my own heart, believing it was inspired by the holy spirit of God.

Finally, came forth Universalism. If Christ be man's Sponsor, then he is such for the race; not for a part, but for the whole; he and they, in a covenant sense, are one; they do what he does for them; the righteousness of Christ, with all its benefits, is theirs whether they believe it or not; belief cannot alter facts. In this scheme, faith, as a condition or means of salvation, wholly disappears. It is gone, leaving nothing to supply its place. But as, in Antinomiunism, faith had been stripped of all its moral worth, the absence of it created no serious loss. Its decease did not deserve or receive the tribute of a sigh or a tear.

Thus has there been a natural process of generation in the doctrines of the Reformation. The doctrine of justification by faith without works begat a whole progeny of antinomian fiction; antinomianism begat Universalism; and some think that Universalism begets unconcern and negligence on that great subject and duty, for which the Scriptures call upon men to give all diligence and to work with fear and trembling.

In the secondary proper sense, the doctrines of the Reformation consist of all those which have sprung up and prevailed among Protestants, but which have been repudiated by Catholics. All these have grown out of the Reformation movement; among them are Quakerism, Methodism, Universalism and Unitarianism. With none of these has Catholicism any sympathy. They are not permitted to breathe in its atmosphere.

The system of primitive Protestantism, containing the doctrines of the Reformation, most properly so called—the renunciation of the claims of perfect infallibility; of pretended apostolical tradition; the authority of clerical prescription to implicit faith; the virtue of penance and absolution; together with the assertion of the right of individual interpretation of the Scriptures and private judgment, was a fountain of living waters; and for opening it, as the Reformers did, in the face of formidable perils and opposition, they deserve the gratitude and admiration of mankind. This fountain, however, contained an element of impurity, and from it have issued two dissimilar streams, in defiance of the proverb; the one, of waters fresh and clear; the other, of the muddy and brackish. The good elements have never been lost, though associated with others of a different character. Luther assumed for himself the right of religious liberty. And many who followed him have disdained the trammels of mental bondage. Knowing it to be their right, they have resolved, notwithstanding the cost, to exercise it. The combined action of mental freedom, of the Holy Scriptures open to all, and if unprejudiced reason have given birth successively to Puritanism, Arminianism and Unitarianism. And the last is reducing religion to 'the simplicity there is in Christ.' Its aim is to retain whatever Christ taught, but to explode what he never did teach, though listed into nominal Christianity. That there such a thing as pure Christianity, no one ill doubt. It is, also, practicable to find out hat, and where, it is. If the Catholic have , as he affirms, the fact will come to light. f the Universalist have it, the thing will beome generally known and acknowledged. Every man's doctrine will be tried. If not composed of precious substance, it will be burned up. The Unitarian has no fears about the destiny of his faith. He prays for the consummation of Reform, knowing that 'he shall stand in his lot at the end of days.' S. F.

RECENT PUBLICATIONS.

The Lady's Annual Register and Housewife's Almanac for 1842, Boston. William Crosby & Co. 1842.

An excellent book, having no nonsense but much good matter in it. The stories are full of interest and point. It has good receipts for preparing food, and good advice for governing life and forming character; of the last we take following as a specimen.

Matrimonial Maxims for Married Ladies.

The following maxims, if pursued, will not only make the men in love with marriage, but cause them to be good husbands:—The first is to be good yourselves. To avoid all thoughts of managing a husband. Never try to deceive or impose upon his understanding, nor give him uneasiness, but treat him with affection, sincerity and respect. Remember that husbands, at best, are only men, subject like yourselves, to error and frailty. Be not too sanguine, then, before marriage, or promise yourselves happiness without alloy. Should you discover anything in your husband's humor or behavior, not altogether what you expected or wish, pass it over, smooth your own temper, and try to mend his by attention, cheerfulness, and good nature. Never reproach him with misfortunes, which are the accidents and infirmities of human life; a burden which each has engaged to assist the other in supporting, and to which both parties are equally exposed; but, instead of murmuring, and reflections, divide the sorrow between you; make the best of it, and it will be easier to both. It is the innate office of the softer sex to soothe the troubles of the other. Resolve every morning to be cheerful that day; and should anything occur to break your resolution, suffer it not to put you out of temper with your husband. Dispute not with him, be the occasion what it may; but much rather deny yourself the trifling satisfaction of having your own will, or gaining the better of an argument, than risk a quarrel, or create a heartburning, which it is impossible to see the end of. Implicit submission in a man to his wife is ever disgraceful to both; but implicit submission in a wife to the will of her husband is what she promised at the altar; what the good will revere her for, and what is in fact the greatest honor she can receive. Be assured, a woman's power, as well as her happiness, has no other foundation than her husband's esteem and love, which it is her interest, by all possible means, to preserve and increase. Study, therefore, his temper, and command your own. Enjoy with him his satisfaction, share and soothe his cares, and, with the utmost assiduity, conceal his infirmities. If you value your own and your husband's ease, let your expenses and desires be ever within the reach of his circumstances; for if poverty should follow, you must share the evil. Be very careful never to give him any cause of jealousy. Let not many days pass without a serious examination into your conduct as a wife; and if, on reflection, you find yourself guilty of any foibles or omissions, the best atonement is to be more careful in future.

The Annuallette. A Christmas and New Year's Gift for Children. Boston: William Crosby & Co. 1842.

In behalf of children we give thanks for another number of this annual visitor. They will greet it with delight, and find in it beautiful stories to instruct and amuse, and charades on which to exercise their minds, and task their reflective faculties. Many grown up children must acknowledge, that the pile of pride and prosperity they build is rightly described in the following verses.

CARD HOUSES.

Tell me, good people, why do you laugh,
Because my card house,
For which pains I had taken,
With a breath has been shaken,
And now is laid low?
I am sure I had much rather cry, by half.

And you, grown up people,
What are your castles pray?
Where you heap tower and steeple,
Which you proudly survey?
Will they stand till to-morrow?
Perhaps—wait a while—
Does not one moment's sorrow,
Destroy the whole pile?

The Boston Miscellany of Literature and Fashion, Published by Bradbury & Sonden. Boston: 1842.

We have received the first number of this new Periodical, which is to be continued monthly. The number before us embraces a good degree of variety and interest in its articles. Among others, a very interesting and valuable paper, entitled 'American Sculptors in Italy' from the pen of Edward Everett, who, it is understood, will be a frequent contributor to the Miscellany. This fact, together with the character and well-known abilities of its Editor, Nathan Hale Jr, will readily procure a large subscription list.

The Land without the Sabbath: A Grandmothers Tale. By the author of Edward and Miriam &c. Philadelphia. Henry Perkins, 134 Chesnut Street. 1841.

This is a fictitious tale, founded on one of the darkest features of the French Revolution. The object is to illustrate, from scenes which at that time occurred in that unhappy country, the miserable condition of a land when religion, its institutions and influences are abandoned. It is addressed particularly to children, though no adult can read it without interest or profit. The narrative and incidents are well adapted to seize the attention of the young mind, and impress it with a deep conviction of the importance of the Sabbath, and the value of that faith which has its foundation in the Bible. The story clooses in the following manner.

'But I need linger no longer over this tale, for I have shown you what I wished, a few pic-

tures, and faint ones too, of a land desolated by anarchy and irreligion, holding its security at the hand of the lawless Mob. The uneventful life, even of a grandmother, can scarcely be of further interest. We continued with our lady until the marriage of Mam'selle carried them both to the south of France. My own wedding with your grandfather took place about the same time, and in compliance with his wishes and those of my brother Claude, we removed to America, and faithful Jacquiline accompanied us.

Here, in the wild forest I have lived, I have been happy, and I have mourned. Here my boys have been reared in freedom and comfort; here my husband and brother sleeps; and here will I be buried. The forest is gradually passing away around me, but I too shall have gone before the axe of the woodman girdles the last tree; and may my children's children guard the spot where their ancestors slumber.

But France, my beautiful France! How is it you will say, grandmother, with that fated land?

Why, my dears, even as it is with yonder wheat field which the lightning burned. In religion as in morals it presents strange contrasts. Every where may be viewed the blackened stubble, memorials of the past; but the tender green of a new vegetation is fast rising above it, and many a sweet sprout of holiness flourishes by the side of the scorched remnants of infidelity. And since there stands a promise which cannot fail, that 'the knowledge of *the* Lord shall cover the earth as the waters cover the sea,' doubt it not that a time is coming when France shall so stand in the beauty of holiness, that it will be a wonder, a thing to make men gaze, when it is told that she was ever that frightful object—

A LAND WITHOUT THE SABBATH.'

A Sermon preached at West Cambridge Aug. 1st. 1841, the Sabbath after the death of Philip Augustus Whittemore, oldest son of Philip and Sarah Whittemore. By Rev. David Damon.

This is a good sermon of the kind and for the occasion, on which it was preached,—simple, direct, affectionate, practical. We have room only for a brief extract.

'There is no calamity which comes with such desolating effects upon the heart as the death of children. When they are very young, then all is pure love and bright hope in the parent's heart, like the infant's own sweet smile. When they have reached maturity, if they are good in disposition, correct in habit, judicious in conduct, sound and established in virtuous principles, then, in addition to undiminished parental affection, we feel that we have friends, companions, advisers, helpers, supports, even honors, under our own roof, and such as the wide world besides could not supply—at least not to *us*. No wonder their death is felt as an unequalled calamity. Even if we see in them many faults, the parental eye never fails to discern also, and the parental heart to appreciate, the redeeming qualities, which continue to supply fuel to the undying flame of affection and hope.'

The well-instructed Scribe, or, Reform and Conservatism. A Sermon preached at the installation of Rev. George F. Simmons, and Rev. Samuel Ripley, as Pastor and Associate Pastor over the Union Congregational Society in Waltham, Mass., Oct. 27th, 1841, by James Freeman Clarke. Boston: B. H. Greene. 1841.

We listened with interest to this Sermon, when delivered, and are glad to see it in print. The title and the text,—'every scribe which is instructed in the kingdom of heaven is like unto a man that is a householder which bringeth forth out of his treasure things new and old' sufficiently indicate the subject, which is discussed with ability, in a vigorous, direct, and forcible style. Mr Clarke considers the two great parties of conservatives and reformers both to be in extremes, contends that every man should be both a conservative and a reformer, should in some things love the old and cleave to it, and in others approve of the new, seek for it, and strive to advance it; and then proceeds to show why we should love the old, and why the well-instructed scribe should love and seek to bring forth from his treasury things new as well as old. The Sermon presents on these points a nice balancing of one thing against another, a little too nice, it seems to us, for practical effect. When a matter is weighed in the judgment, one side or the other of the scales must preponderate, to obtain a result which shall be of any great service in guiding human action. The Sermon would have had a higher practical influence and value had it pointed out and discussed not only *why* but *what* we should love and cleave to in the old, and what in the new. We object as a matter of taste and Christian reverence, to the application of the terms conservative, reformer, and similar epithets to our Lord Jesus Christ. Mr Clark is not alone in this matter. It has been frequently done by others of late. To ourselves it is very offensive. The sublime and awful commission, which Jesus Christ received of the Father, puts him far above such epithets, makes them, in our judgment, out of place and improper. We should almost as soon think of calling God a Reformer, because the plan of his providence proposes progressive changes and advancement in the condition of the human race, as to call Jesus a Reformer, because he promulgated with the authority of God, truths which were to change the face of the world.

The most important passage in the Sermon is the following.

'These remarks seem to me to be called for, especially at the present time. Recent developments of thought in our own community, have excited fears and given occasion for denunciations, which I think equally improper and unwise. A theology has come up among us, which has been called the transcendental theology, which advocates strongly the claims of the human soul, contends for the largest individual liberty, and makes religion a matter wholly inward and spiritual. I think that these views came up among us, not by accident, but in the operation of God's great laws,—they came because they were wanted just here and exactly now. The religious community had come to be divided here into those holding two systems, one of which tended to make religion consist in holding fast certain opinions, in going through certain ceremonies, in cherishing certain feelings—the other, in the performance of duty, and in a morality of much too outward a character. Both sought to be justified by works rather than by faith; the one by religious works, the other by moral works. According to both systems, the free soul of man was bowed beneath a yoke of opinions, usages, and outward practices; and Christianity was not enough regarded as lying in the state of the soul, and in its inward union with God. A doctrine was needed to teach these truths—it came—and I, for one, welcome it.'

We entertain an opinion somewhat different from that here expressed by Mr Clarke, and think some of these declarations rather sweeping and unqualified. As to any 'denunciations' of 'recent developments of thought,' it seems to us there is something like denunciation, or at least an approach to harsh judgment in this passage, which divides the community into two great classes, and regards the systems of both as inadequate, wanting the fulness of Christian truth, and making men mere formalists, destitute of spiritual life, and enemies to religious liberty. We are inclined to think this not a fair or correct description of the state of religion in this community, and unjust to the two great parties to which it refers. We certainly think that Unitarians have always recognized, it has been one of their distinctive features as a sect, to recognize and urge the great truth declared by the Savior, 'The kingdom of Heaven is within you;' and we find the spirituality of religion, and the necessity of an inward devotion of the soul to God set forth in some of their writings forty years ago, as strongly as by any under more 'recent developments of thought.' Nor can we conceive how men can have been bowed beneath the yoke of opinions, usages and outward practices, in a community, where all sorts of questions in relation to all sorts of subjects are now and always have been discussed and found advocates and adherents. However these matters cannot be discussed in this connection. We like the Sermon as a whole. Its influence will be favorable to liberality of thought, comprehensive charity, and progressive virtue.

WHISTON.

The learned *Whiston* who lived in England one hundred and thirty years ago, was an open and decided opposer of the Trinitarian dogma. And the Orthodox were disposed to persecute him, and to deprive him of all office and power in the Church. Queen *Anne* esteemed him highly both for his learning and honesty—and so Mr *Whiston* escaped severe persecution, though always oppressed by the high Church party.

WATTS.

'I am persuaded,' says Dr *Watts*, 'that faith in Christ, as the Messiah, or the divinely appointed, and therefore, sufficient Savior, is what is required in those texts in which he is called "*The Son of God*:" and that a belief of an *essential, eternal, constitutional* Sonship of Christ to God, as a Father, was not made a necessary term or requisite to salvation. Nor do I find it revealed with such evidence in any part of the word of God as is necessary to make it a fundamental article of faith.'

SUNDRIES.

Massachusetts is now the most densely peopled State in the Union, having 95 persons to a square mile. The sum raised and appropriated to the support of its Public Schools the last year amounts to HALF A MILLION OF DOLLARS, and the number of children returned is 183,493. ——ANTIDOTE TO GLORY.—After the victory of Austerlitz, Barron Laney, Napoleon's friend and surgeon, 'amputated 1400 limbs and then the knife fell from his exhausted hands,' so said Dr Mott in his late Inaugural Address at the University of New York. ——The Synod of Albany has resolved that, in its opinion; for a church member to own stock in a railroad or steamboat which violates the Sabbath, is an offence worthy of discipline. ——The Catholic Herald states that the Emperor of Cochin China has recently put to death ten Catholic Missionaries. ——Some of the Presbyterian churches in Tennessee have excluded drinkers and venders of spirituous liquors from the Communion Table. The Friend of Man asks 'if the churches in Tennessee are now dealing thus summarily with rum-selling professors of religion, what will they soon do with men-selling professors?' ——Twenty new churches have been built in Glasgow and the neighborhood within the last eight years. Allowing 1000 sittings to each church 72 more churches are requried to accommodate the proportion of the population capable of attending public worship. ——A Bethel has been erected at Montreal for the benefit of seaman and emigrants. ——From a recent Address, published by the New Orleans Temperance Society, it appears that there are 833 drinking establishments, or one grog shop for every twelve families in that city. —— The Library of Harvard College contains 57,942 volumes. ——Father Matthew has been appointed by the Pope Commissary Apostolic, which places him at the head of his order in Great Britain and Ireland, subject to no spiritual authority whatever save that proceeding directly from the Pope. ——An advertiser in the Albany Evening Journal gives notice that he has made arrangements to be supplied with *fresh fish* direct from the Boston market, by the *railroad*. ——In the last Quarterly Report of the Washington Temperance Society of the city of New York, it is stated that 69,680 persons have already been rescued from intemperance by the new movement. ——There are 14,150 communicants or church members in the city of Boston making 1 in 6 of the population. ——Hon. John Quincy Adams has announced to his constituents that he shall cease to represent them at the close of the present session of Congress. ——The Baptist Record states, and promises to show, that no city in the world has done so much in proportion to its numbers, and with good success, for the increase and usefulness of the Baptist denomination, within the last four years, as Philadelphia. When can we make a similar boast in respect to the numbers of our own denomination in the city of Boston?

*** Rev. Sam'l Osgood of Nashua, has received and accepted an unanimous invitation to take the pastoral charge of the Westminster Congregational Society in Providence.

TO SUBSCRIBERS.

An apology is due to our subscribers for the bad appearance of our paper this week, as well as for the delay in sending it to the mail. In printing it on a different press, just put in operation, there were unexpected hindrances, as well as imperfect execution which we trust will not soon occur again.

INTELLIGENCE.

Arrival of the Caledonia.—The Steamer Caledonia, arrived at this port on Thursday evening, 18th inst. in about fourteen days from Liverpool.

A favorable state of mind seems to have been produced in England towards the United States, by the result of McLeods trial.

A destructive fire had happened in the great Tower of London. The loss was estimated at £1,000,000. There was no very important news, either from England, or from other parts of Europe.

Temperance Doings.—A year or two since,—says the Salem Observer,—it was feared that the temperance cause was languishing.'—The *friends* of the cause seemed for a time to have lost courage and zeal.

It was so however, only in appearance. They had in reality lost none of their energy or perseverance.

'They pushed forward with minds enlightened with past experience, and were reinforced from a quarter which they had always believed to be in the possession of the enemy.

The inebriates themselves came forward and formed the Washingtonian Societies which have already, with Mr Hawkins at their head, accomplished wonders.'

Branch Societies have been formed in various parts of the country, and the most encouraging success has attended their efforts. Every friend of the cause must be gratified with the perusal of the following remarks from the Philadelphia Gazette.

Among the stupendous reforms of the present day, nothing excites more grateful astonishment than the progress of the *temperance reformation*. It is vast as it is deep, and thorough as it is extensive. It does not merely pervade certain local sections or the visible surface of society. It embraces the entire Union, and its healing influence extends from the refined classes down to the most besotted bodies of men. Persons from the East and West, from the North and the South—from populous cities and obscure villages, alike concur in speaking of it as exceeding any thing in the annals of moral reformation. We find persons of every grade, who have been habitual drinkers almost voluntarily abandoning their cups, and renouncing their accustomed haunts of dissipation. Crowds of men, acted upon by common sympathy, or by some other inexplicable cause, are abandoning habits of intoxication, and joining in reforming those whose appetites, hitherto they have helped to feed and inflame. Men who have been conspicuous for their habits of intemperance and lawless disregard of the healthful laws of morality, suddenly are changed, and become exemplary and sober men. Nothing could induce a return to their former habits; it would be difficult to tempt these men again to pollute their lips with the 'poison.' Those who once needed the aid of friends to stop excess, now, in turn, are exhorting others to reform.

The *reformed* every where have become successful and judicious *reformers*. God be praised that this vast fountain, from whence vice springs in such innumerable shapes, has already met with so blessed an amount of purification. May it continue to be cleansed, and happy will that day be, when it no longer shall send forth turbid and bitter waters.

East India Marine Society, Salem.—The collection of curiosities, natural and artificial, belonging to this Society, is one of the greatest objects of interest to the numerous strangers who, in the course of a year, are attracted to this pleasant city.

The society was organized in 1799. At that time it consisted of *thirty seven* members,—three of whom now survive,—N. Silsbee, Jos. Ropes, and M. Townsend. An act of incorporation was obtained in 1801, and in 1804, the spacious Hall which now contains the collection, was erected.

Charitable Contributions in Salem.—The sum of $3,10 has been recently collected for the benefit of the 'Seamen's and Orphan Association.' The annual contributions to the 'Samaritans Society' amounted to about three hundred dollars.

Mississippi Bonds.—The National Gazette, in referring to these bonds says,

'The conduct of Governor M'Nutt of Mississippi, in repudiating the bonds issued by that State, which were sold to the Bank of the United States and by it hypothecated in Europe, has had the effect to destroy confidence entirely in all American securities, and it is intimated that, were the Federal Government to attempt to raise money in England at this time, it would be attended with an utter failure. We hope the people of Mississippi will yet adopt such measures as will redeem their character and retrieve the credit of the State.'

The Ravages of the Yellow Fever.—In a charity sermon preached in New Orleans, by the Rev. Mr. Clapp, he said, 'That he had resided twenty years, only wanting a few months, in New Orleans, and during that time had witnessed eleven epidemic yellow fever years, and two cholera—each epidemic carrying away to a sudden grave never less than three thousand human beings, and often five thousand. Within that twenty years, one hundred thousand human being had found a grave in New Orleans; and of that immense host, twenty five thousand were young men between the ages of eighteen and twenty years; each one the representative of a distant family, with whose fate that family was connected, rising when the rose, and with his fall sinking hopeless and forever.'

The Liverpool Mechanics Institute.—This institution, which was first commenced by James Mucpratt, its President, is by far the most extensive and splendid Institution of the kind in the kingdom. The buildings of the Institution cost no less than £15,000; it contains upwards of 3.308 members; 850 pupils in three day schools; 600 pupils in 15 or 16 evening classes; it has 50 teachers regularly employed, whose salaries amount to £500 per annum; a library of 700 volumes, with 1300 readers' and a daily distribution of 200 volumes; and public lectures twice a week, attended by audiences varying from 700 to 1300. There are now in England 211 Mechanics Institutions, all of them established within 15 years.

Electro Magnetic Locomotive.—The Echo du Monde of Paris contains the following statement, in regard to a newly invented Locomotive. It was translated for the National Intelligencer.

Paris, 4th Aug. 1841. A letter has been received from Leipzig, dated 23d July, stating that Mr Lewis Gabriel Stochrer, a mechanician of that city, has just finished an electro magnetic locomotive, the greatest part of which is constructed after Mr Wagner's plan, and which has been purchased by the Germanic Diet. This locomotive is of seven horse power, and will draw three cars full of passengers. It cost about $1000, instead of $7,500, the cost of a common steam locomotive; the supply for it amounts to not more than 60 cents per day.

The experiments which have been made with Mr Stochrer's locomotive on the railroad between Leipzig and Dresden left nothing to be desired.

Pope Gregory XVI. is announced as a thorough Teetotaler, in the Bath Vindicator.

The Jews of Ancona gave the Pope, during his visit in that city recently, a Bible, with clasps mounted with diamonds.

Mechanic's Institutes.—There are 216 Mechanic's Institutions in England, comprising 25,651 members and subscribers; of whom about half belong to the class of Workmen. The average number of members, therefore, is 119. The number of lectures delivered yearly in these institutions is about 1198. The three great means of usefulness in Mechanic's Institutions are, 1st. Classes for regular instruction; 2d. Lectures; and, 3d. Libraries.

The Liverpool Mechanic's Institution cost no less than 15,000l.—contains upwards of 3200 members—850 pupils in three day schools—600 pupils in 15 or 16 evening classes—has 50 teachers regularly employed, whose salaries amount to 500l. a year—a library of 7000 volumes, with 1300 readers, and a daily distribution of 200 volumes—and public lectures twice a week, attended by audiences varying from 600 to 1200.

The Thames Tunnel.—This stupendous work is rapidly advancing to completion. The sub marine cutting has been finished some months; but, in order to secure easy facility of entrance, it has been found necessary to bore further beyond the high-water mark than was originally expected.

Messrs. Acramans, Morgan, & Co., ship-builders of Bristol, have orders for three new iron steamers, to be propelled by Mr. Blaxland's invention, the sub-marine propeller which has given an increase of speed over the paddle-wheel, by trial in the same vessel, to the enormous extent of 50 per cent.

The late William Bartlett Esq., of Newburyport, left to the Andover Institution the sum of $50,000: to his grand children, 21 in number, $20,000 each. His whole estate amounted to the enormous sum of $595,000, most of which he accumulated by his close attention to business. He retained his faculties in a surprising degree to the last, and died at the advanced age of 93.

Salem obs. rver.

Cabbotville Lyceum.—The first lecture before the Cabbotville Lyceum this season was delivered last Tuesday evening by the Rev. Mr. Peabody of Springfield. The object of the lecture was to elucidate the proposition—'That the first idea of a free state was manifested in the provisions of the Jewish Constitution.' The proposition was well sustained; and no one of the points of resemblance between the Hebrew Commonwealth and our Republic, happily introduced. The lecture was, in fact, one of rare worth. It was replete with sound sense, apt illustrations, and good taste—written in a neat and beautiful style, and pronounced in the speaker's own peculiar manner.—*Cabbotville paper.*

Pay of Members on the Old Continental Congress. Jared Sparks, in a lecture in New York stated, that the following was the pay given to the members who formed the Continental Congress, to the several States or colonies whence they were elected:

1. New Hampshire, and each member had all his own personal expenses paid, also those for his servant and two horses, and a half a guinea a be sides.
2. Massachusetts, the same as New Hampshire in regard to the expenses, and $2 a day.
3. Connecticut, the same regard to expenses, and $3 a day.
4. Rhode Island, 40 shillings a day, and no expenses paid.
5. New York, $4 a day.
6. Pennsylvania, 20 shillings a day and all expenses paid.
7. Maryland, 40 shillings a day, and no expenses paid.
8. Virginia, a Half Joannes a day.
9. North Carolina, £500 currency a year.
10. South Carolina, £300 for their services during the first Congress.
11. Georgia, £100 a month during the session.

SUNDAY SCHOOL SOCIETY.

***A Quarterly Meeting of the Sunday School Society will be held at the Masonic Temple, on Sunday Evening, Nov. 21st, at 7 o'clock. A report will be read and statements made, in relation to the Agency, by one or more of the agents, and addresses may be expected from other friends of the Society.

Pastors, teachers, parents and all others interested in the religious education of the young, in the city and the neighboring towns, are invited to attend.

Nov. 13. S. G. SIMPKINS, Rec. Sec'y.

MARRIAGES.

In this city, last evening, by Rev. Mr Young, Mr George A. Whittney to Miss Mary D., daughter of Joseph H. Hayward, Esq.

In this city, by Rt. Rev. Bishop Griswold, Reuben Richards Jr. Esq., to Charlotte Maria, daughter of John Odin Esq., all of this city.

In South Boston, on Wednesday evening, Nov. 17, by Rev. Mr Shackford, Mr Andrew Slater, of the firm of Slater & Thomas, to Miss Caroline T., daughter of Sam'l Leeds, Esq.

In Nashua, Nov. 11, by Rev. Mr Osgood, Oliver Gridley of Lowell, to Frances Robinson of Nashua. By the same, in Church, Nov. 14, P. W. Jones, to Cynthia Marland, both of Nashua. By the same, Nov. 14, N. P. Kimball, to Maria Husmer, both of Nashua.

In London, 23d ult., Capt. Camfield, of the U. S. Army, to Miss Mary Cass, daughter of Gen. Cass, Minister of the United States at Paris.

DEATHS.

In this city, on Monday evening, Sophia Augusta, wife of Geo. Wm. Bond, 30.

In this city, 10th inst, of typhus fever, Mr Daniel Crane, of West Bridgewater, 31.

In South Boston, 5th instant, after a sickness of over three years, Mr Jacob Homer, 43. for many years one of the Printers of the Boston Daily Advertiser.

In Cambridge, Nov. 3d, Miss Elizabeth Howe, 88.

In Hingham, 6th inst, Mrs Deborah Cushing, relict of the late Capt. Charles W. Cushing, of H. 65.

In Bolton, Nov 13, Hon. John P. Gardner, 75.

In Port Louis, Island of Mauritius, 1st May last, Rev. David Jonesan English Missionary, connected with Madagascar Mission.

THE CHRISTIAN LAYMAN.—This Work having been highly commended by Theological Reviewers and others, and it being thought that much good may be effected by a general and extensive circulation of it, especially in the new settlements of our country, and where there is not constant and regular preaching of the Gospel, the author proposes to publish a second edition, corrected and improved, and so much abridged, and so printed, that the price per copy shall not exceed 25 cents. The author does not calculate to make any profit to himself from the edition. And he earnestly and devoutly requests, that rich and liberal Christians, who desire to promote the spreading of the truth 'as it is in Jesus,' would subscribe largely for the purpose of *gratuitous distribution* among the poor and others, as may be useful to the cause of pure and uncorrupted Christianity.

The minimum amount of subscription is limited to one dollar, or 4 copies, the maximum is unlimited. Subscriptions to be paid in advance, as the work can be engaged much lower by payment in advance. The books will be delivered to the subscribers, or distributed as they may direct, by the author without charge.

Extracts from Letters.

[Extract from a letter from Rev. Mr Elliot of St. Louis, in answer to a letter of the Christian Layman.]

'The plan you propose for a cheap edition of 'The Christian Layman' seems to me most excellent. Your book has done, I am persuaded, much good, and has been read in this city by a large number. It is therefore very desirable, most certainly, to place it within the reach of as large a number as possible, and I shall rejoice to see the edition of which you speak. I think we here can and will do something for so good a purpose. And whatever can be done we will do cheerfully.'

[Extract from a letter from the Rev. Mr Heywood of Louisville, Kentucky, in answer to a letter of the Christian Layman.]

'I like very much your plan in regard to a cheap edition of 'The Christian Layman,' and those of our friends, to whom I have mentioned it, are much pleased. Most gladly will I do what I can towards carrying out the plan, for the appears to me eminently calculated to do good. Your book has done much good here already. Many have read it, and all who have read it seem to have received great profit as well as pleasure from its perusal.

nov 20

NEW PUBLICATIONS.—Just received. Sketch' from a Student's Window, by S. G. Goodrich; Mosaldi, by Washington Allston; Pictorial Robinson Crusoe; Pictorial Vicar of Wakefield; Tales and Souvenirs of a Residence in Europe; Glory and Shame of England; Mrs Sigourney's Poems, new edition; Stanley Thorn; Lives of British Lawyers; Lyell's Elements of Geology; do Principles of do; Heber's Poems; Milman's History of Christianity; Howitt's Book of the Seasons; Arthur Cassyl; Memoir of Madame Lafarge; Mrs Austin's German Prose Writers; Early English Church; Lay Baptism; Mrs Lee's new volume of Tales, &c. &c. &c. Just published and for sale by

WM. CROSBY & CO.
118 Washington st.
nov 20

IN PRESS—and will be published in a few days, Man a Soul; or, the Inward, and the Experimental, Evidences of Christianity. By A. B. Muzzey.

Contents.

Matter and Spirit; The Testimony of Consciousness; The Outer and the Inner man; The Scripture estimate of the Soul and the Body; The proper kind of evidence for Religion; The Faith of the Affections; The Soul the test of external evidence; The Soul recognizes a Law; God seen in, and by, the Soul; The Soul perceives its own Immortality; The Inspiration of the Almighty Universal.

WM. CROSBY & CO., Publishers,
nov 20 Washington st.

BLANKETS.—At the One Price Store, 28 Washington st., may be found Bed Blankets of a superior quality. Among which are the Silk bound Bath, of a large size. Families in want of this article are assured that they are offered at the very lowest prices.

Just received another lot stout Cassimeres suitable for Boy's wear—at 1$ per yard. nov 20

CHILDE HAROLD.—Murray's new magnificent edition of Lord Byron's Childe Harold's Pilgrimage, illustrated with 62 splendid engravings; and among others containing the portrait of the author in his Albanian costume: 1 vol royal 8vo. A few copies this day received and for sale at TICKNOR'S. nov 20

THE LIBRARY OF ANECDOTE.—Forming a fund of rational amusement and interesting information on men and manners, mind, matter and morality. For sale at TICKNOR'S, corner of Washington and School streets. nov 20

NEW MEDICAL BOOK.—Diseases of the Chest by Samuel S. Fitch, A. M., M. D.—just published and for sale at TICKNOR'S, corner of Washington and School streets. nov 20

FENELON.—Selections from the Works of Fenelon, with a memoir of his life: by Mrs Follen—just received and for sale at TICKNOR'S, corner of Washington and School streets. nov 20

MISS GOULD'S POEMS.—New Volume.—Poems by Miss H. F. Gould—this day received and for sale at TICKNOR'S, corner of Washington and School streets. nov 20

WARE ON THE CHRISTIAN CHARACTER.—On the formation of the Christian Character addressed to those who are seeking to lead a religious life, by Henry Ware Jr., D. D. 11th edition—18mo, published by JAMES MUNROE & CO., 134 Washington street. nov 20

GREENWOOD'S SERMONS.—Sermons to Children by F. W. P. Greenwood, D. D. Minister of King's Chapel—Boston.—Published by J. MUNROE & CO., 134 Washington street. nov 20

MRS. LEE'S NEW BOOK.—Tales by the Author of the Old Painters. Monaldi by Washington Allston. Monaldi, a Tale by Washington Allston, 12mo, for sale by J. MUNROE & Co., 134 Washington street. nov 20

LAST DAYS OF THE SAVIOR.—The Last Days of the Savior, or the History of the Lord's Passion, from the German of Olshausen. 1 vol 12mo., a few copies, for sale by JAMES MUNROE & CO., 134 Washington street. nov 20

UNITARIAN TRACTS—complete sets.—Just received at the Depository of the A. U. A., a few complete sets of the Unitarian Tracts in 15 vols 12mo., neatly bound—price 75 cts., per volume, for sale by J. MUNROE & CO., agents A. U. A., 134 Washington street. nov 20

THE COMPREHENSIVE COMMENTARY ON THE HOLY BIBLE. With Notes, Practical Observations, Marginal references, &c. Embracing nearly all that is valuable in Henry, Scott, and Doddridge. For Family and private reading, Sabbath School Teachers, Bible Classes, &c. Each volume has five portraits, elegant steel Engravings, Maps, Wood, Cuts, &c. Edited by Rev. William Jenks, D. D.

In 6 Royal Octavo Volumes, in various styles of binding.

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Comprehensive Commentary, Baptist Edition. Same as the above, re-edited and adapted to the views of the Baptist denomination of Christians. By Rev. Joseph A. Warne.

The Encyclopediædia of Religious Knowledge. In one octavo volume, containing what has hitherto been scattered through more than *fifty volumes*. With Numerous Maps, Engravings, Wood Cuts, &c. Strongly bound.

It is designed for a complete book of reference on all religious subjects. nov 20

POLYGLOTT BIBLE FOR FAMILIES. With upwards of 60,000 Marginal References, and Readings. The English version of the Polyglott Bible, in one royal octavo volume of 1300 pages on large type. Embellished with 14 fine steel Engravings—with a large number of Wood Cuts, illustrative of Scripture Manners Customs, Natural History, Scenery, &c.

DR. JENK'S COMPANION TO THE BIBLE.—Designed to accompany the Family Bible, or Henry's, Scott's, Clark's, Gill's, or other Commentaries. *** Orders by mail for any of the alone will meet with prompt attention.

☞ A discount will be allowed to Booksellers or when a number of copies are taken. TAPPEN & DENNET 114 Washington street.

STANFIELD'S COAST SCENERY:—comprising a Series of 40 Picturesque Views in the British Channel. From Original Drawings taken expressly for this publication. By Clarkson Stanfield, Esq. R. A. The work is published in super-royal 8vo. containing beautifully finished Line-Engravings, by the most eminent Artists, accompanied by highly interesting Topographi-Descriptions, forming altogether one of the most splendid works of the kind which has ever appeared, and may now be had, done up in appropriate and elegant morocco binding. of SAXON & PEIRCE, Booksellers, No. 133 1-2 Washington Street—Also for sale as above a most complete assortment of splendidly illustrated works annuals &c. a few of which we enumerate. Waverly Gallery—Shakespear do.—Byron do.—Wordsworth's Greece.—Book of Beauty, Keepsake, Friendships Offering, Forget Me Not, Books of Bourdoir, Drawing Room, Scrap Book, Historical Annual, Juvenile Keepsake, Gift, Token, Gem, Cabinet of Modern Arts &c. &c. nov 20

BOUDLER'S WORKS.—Poems and Essays, by Miss Boudler.—From the London Edition. Published by JOSEPH DOWE, 22 Court street. nov 20

ANNUALS FOR 1842.—The Token and Atlantic Souvenir; The Amaranth; Friendship's Offering; The Gem; &c. &c. &c. For sale by JOSEPH DOWE, 22 Court street. nov 20

SCHOOL FOR BOYS.

THE winter term of the 'HOPKINS CLASSICAL SCHOOL,' Cambridge, will commence on Thursday, Dec. 2d, and continue eleven weeks.

Three or four lads can be received into the family of the subscriber, where parental attention will be paid to their moral, physical and intellectual education.

n6 EDMUND B. WHITMAN, Principal.

NEW SHAWLS.

JUST received from New York by HENRY PETTES, No. 224 Washington street, 50 very beautiful drab, ground Cashmere Shawls, with deep rich Borders, prices $10 to $35.

50 rich broche filled centre Shawls, from $12 to $20.

Elegantly wrought, lined and wadded Thibet Shawls, a new article, at $25.

Black, white and scarlet Merino Long Shawls.

Mourning Cashmere Shawls; Rich Velvet Shawls, with high colored linings; superior blue black Rep and Silk Shawls. India Cashmere Shawls and Scarfs, with many other styles of rich Shawls—altogether one of the finest assortments ever exhibited in this city. n6

CHURCH ORGAN FOR SALE—At the Piano ware rooms of WILKINS & NEWHALL 355 Washington street—10 feet high, 7 1-2 feet wide, and 4 1-2 feet deep, in good order. Six stops good tone—and powerful enough for any church. Warranted by the maker. Said instrument will be sold for the sum of $300—if immediate application is made the same being left will be for sale to close a concern. nov 6

PARISIAN LINGUIST—Or an easy method of acquiring a perfect pronunciation of the French language, without a French teacher, intended for Academies and Schools in the U. States, and for American travellers in Europe, by an American resident in Paris. The Journal des Debats says of this book—'This is the most accurate guide to the true pronunciation of the French language which we have ever seen prepared for Englishmen or Americans.'—Published by

n6 J. MUNROE & CO, 134 Washington st

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POETRY.

For the Register and Observer.

Oh it is'not for these alone,—
Who seeking yon blue sky
Have left this earth and upward flown,
That I am wont to sigh.

Why should our tears for angels flow,
'Tis selfishness to weep,
When loved ones, safe from tempting foe
In Jesus sweetly sleep.

But there are those who shall prolong
Their pilgrimage below;
And for the smiles that round them throng
I now no longer know.

Kindred and friends of early years,
By childhood's love endeared;
Friends who have wiped my boyhood's tears,
They who my youth have cheered.

As I gaze round, not one appears;
In loneliness I mourn
The tender ties of by gone years
By absence harshly torn.

And if sometimes I chance to meet
One who was once so dear,
My spirit shrinks to taste the sweet,
With parting's gall so near.

Yet all life's lessons have their use;
Affliction's cup is given,
The alluring charms of earth so loose
And lift our thoughts to Heaven.

We shall return to that blessed home,
When earthly toils are o'er;
Then friends who o'er life severed roam
Shall meet to part no more.

Cambridge. C. A.

[From the Portsmouth Journal.]

LINES SUGGESTED BY THE DEATH OF JAMES PIERREPONT ADAMS, AGED 5 YEARS.

'Behold he sleepeth.'

I entered in a darkened room,
The chamber of the dead;
Behold, a child most sweetly fair,
In little shroud of white lay there—
Holy and calm, his features were,
Though light and life had fled—
And tearful eyes did vigil keep.
No more he'll wake—no more he'll weep—
Sweetly asleep—sweetly asleep.

I entered in the grave-yard lone
With sad and solemn tread;
They laid that angel child to rest,
Calmly within the earth's cold breast,
And mourners hushed their wailing, lest
They wake the silent dead.
Down in the grave—quiet and deep,
No more to sorrow or to weep,
Sweetly asleep—sweetly asleep.

Methought I entered in the land
Of heavenly peace and joy;
And lo! beside 'still waters' I
A lovely angel did descry,
Slumbering most calmly—quietly—
That angel was your boy.
And seraph's eyes bright vigils keep,
No more he'll sorrow—no more weep—
Sweetly asleep—sweetly asleep.

By faith I entered in the fold
Which the Great Shepherd tendeth;
Lo! in His arms a lamb most fair
Safely the Shepherd guardeth there,
A little one with watchful care,
He loveth and defendeth.
Then for your lost one do not weep,
Your little lamb the Lord doth keep—
Sweetly asleep—sweetly asleep.

October, 1841.

MISCELLANEOUS.

LOUIS PHILIPPE'S VISIT TO THE UNITED STATES.

The folllowing incidents in the early life of the king of France, which we copy from the Savannah Georgian, illustrate the romance of history. They should also be regarded as the providential discipline, appointed to form and develope the character of one destined to occupy one of the most responsible and important stations among the sovereignties of the world.

Reflections of the most interesting character are suggested by the present visit to this country of the Prince de Joinville, third son of the king of the French. More than forty years have passed since his father was here, seeking an asylum from the violence of his own countrymen. The life of Louis Phillippe illustrates the extremes of existence—extreme penury and suffering; extreme wealth and grandeur. Descended from a royal line, he was early placed under the most eminent instructors, and at the juvenile age of eighteen, as Duke of Chartres, took command of the 14th regiment of dragoons, which bore his name, and was then garrisoned at Vendome. His first service was in 1792, in the campaign against Austria; and the battle of Valney was his first action, in which, as Lieutenant General, at the head of twelve battallions of infantry, and six squadrons of cavalry, forming the second line of Kellerman, he fought with great bravery; and six days after received, as the reward of his valor, the second command in the new levied troops which the executive council had ordered to be raised.

He was serving with distinction under Dumouries in Flanders, when the Convention passed a decree of banishment against all the members of the Bourbon family. The young Duke himself was soon obliged to flee, and he sought security in Switzerland. Alone, and on foot, the exiled prince wandered amidst the mountainous regions of the Alps, and without resources, living almost on charity, he was at last compelled, under a feigned name, to devote himself to teaching for his support, and for eight months he performed the duties of a Professor in the College of Reichenau, instructing daily in history, mathematics, and the French and English languages. This feature in his history, strikingly exemplifies the force and decision of his character. Satisfied that his mother and sister had found places of safety, he trusted to his own energies; and, strong in the resources of his mind, he threw himself upon them, and the youth of 21, the Lieutenant General in the French Army, a prince of the royal house of Bourbon, depended on his early education for his daily support. It shows how thorough had been that education, and how well he had improved his opportunities, that when he quitted Reichenau, he received the most honorable testimonials of his learning and ability. The change was great, but his strong mind was equal to the vicissitudes. His father, the Duke of Orleans, having been beheaded in 1793, the young exile assumed the title of his deceased parent, and sought refuge in the north of Europe. After a variety of adventures, interesting, dangerous, and romantic in the extreme, he recived from his mother a letter, urging him in the most touching manner to save himself from the gathering storm of infuriated France by hastening to America. This was the only price at which could be purchased the liberty of his mother and brothers, who were confined in the prison of Marseilles; and though it deranged all his plans, and threw him entirely out of the circle of European politics, and three thousand miles from his country, he hesitated not to comply with her request, and, disguising himself as a Dane, he sailed September 21, 1796, from Hamburgh, in the ship America, Capt. Ewing, for Philadelphia. This was the darkest period of his life. His distracted country—his abused mother—his persecuted family—his murdered father were behind him; an unknown land—untried friends—desolate solitude—and threatened indigence before him. Treated by the Captain as a runaway West India gambler, employed by a passenger as an interpreter, and tossed about upon the sea of waters and the sea of troubles, he bore up against all with a manliness that showed the firmness of his mind and the energy of his nature.

In October, he reached Philadelphia, and being joined in February by his two brothers, the Duke of Montpensier and Count Beaujolais, who had a tedious passage of ninety three days in the Swedish ship Jupiter, from Marseilles, they took up their residence at the house of the Spanish Consul, and mingled in the society of the city. At the invitation of Washington, then President, and then temporarily residing at Philadelphia, the seat of Government, they visited him at Mount Vernon, and shared his kind hospitalities. Learning their desire to travel West, Washington prepared for them an itinerary, and furnished them with many letters of introduction; and, adopting the customary mode of travelling on horseback with saddlebags, they started on their journey. They crossed the Alleghanies to Knoxville and Nashville, and then turned northward to Pittsburgh, thence up to Erie and Buffalo, and thence to the Falls of Niagara. From this place they came down through Canandaigua, a region of country then almost uninhabited, and with roads almost impassible. Embarking upon Seneca lake, they journed on foot from its head to Tioga point, a distance of twenty-five miles, each carrying his baggage on his back, and thence they descended the Susquehanna to Philadelphia. The following extract from a letter addressed to his sister, Princess Adelaide, will give some idea of their adventures; it is dated—

Philadelphia, Aug. 14, 1797.

'I hope you have received the letter which we wrote you from Pittsburgh, two months since. We were then in the midst of a great journey, which we finished fifteen days ago. It took us four months. We travelled during that time a thousand leagues, and always upon the same horses, except the last hundred leagues which we performed partly by water, partly on foot, partly upon hired horses, and partly in the *stage*, or public conveyance. We have seen many Indians, and we remained several days in their country. They received us with great kindness; and our national character contributed not a little to this good reception, for they love the French. After this we found the Falls of Niagara, which I wrote you from Pittsburgh, we were about to visit, the most interesting object upon our journey. It is the most surprising and majestic spectacle I have ever seen. It is one hundred and thirty-seven (French) feet high; and the volume of water is immense, since it is the whole river St. Lawrence which precipitates itself in this place. I have taken a sketch of it, and I intend to paint a *gonache* from it; which my dear little sister will certainly see at our tender mother's; but it is not yet commenced, and it will take me much time, for truly it is no small work. To give you an idea of the agreeable manner in which they travel in this country, I will tell you, my dear sister, that we passed fourteen nights in the woods, devoured by all kinds of insects, after being wet to the bone, without being able to dry ourselves, and eating pork, and sometimes a little beef and corn bread.'

The yellow fever broke out in Philadelphia on their return, and these Princes were so poor and reduced as to be unable to leave the city until a fortunate remittance from their mother gave them the means of making an excursion to New York, Boston, and the Eastern States. Learning that their mother, by a new law of France, had been sent to Spain, the exiles hastened to rejoin her, and, as the surest, though not the most expeditious way, travelled with a wagon and horses to the Ohio, thence by water to New Orleans, which journey they accomplished in little more than two months. A little incident, illustrative of the strong and versatile character of the king, occurred at Carlisle, in Pennsylvania. He was thrown from his wagon, and, knowing that he required bleeding, he slowly crawled to the house of a farmer, and requesting assistance, opened a vein in his own arm, and derived the benefit he expected. The good people, supposing him some Eastern doctor going to settle West, urged him to remain in Carlisle, and promised him an abundant practice. Arriving at Havana, they were soon after ordered to leave, and again returned to New York, whence an English packet carried them to Falmouth, and they arrived at London in February, 1800.

Such is a rapid outline of the *American* part of Louis Phillippe's history. It was full of incidents and vicissitudes, stirring scenes, mutations of fortune, escapes, perils, and adventures. And now he is upon the throne of France, and his son is upon the ancient footsteps of his father. Since the visit of Louis Phillippi, France has been revolutionized; Napoleon has arisen, seized the reigns of empire, conducted his nation to the pinnacle of glory, and fallen to rise no more; and convulsed, distracted, and war-blasted Europe has settled down in peaceful repose. The poor stranger, who, for want of money, could not leave an American city filled with yellow fever, and who had to teach for his support, is now the richest man in Europe, with millions at his disposal. The refugee, fleeing before the assumed power of the First Consul and the Emperor, now sits with a Bonaparte's splendor on his throne.

The country once traversed in poverty, and peril, and weariness by the persecuted sire, is now visited by his royal son, in princely character and glory;; nay, more, that very son, and the very ship which he commands, were commissioned to transport from their solitary resting place the remains of that colossal genius of military power, and bring back to his own loved France its idolized Napoleon. Such changes constitute the romance of history, and assure us that truth is often stranger than fiction. Could the son, as he journied in our midst, look back forty-four years with the eyes of his father to the days of Washington, to the infancy of our institutions, before the first steamboat ploughed our waters, or the first railroad tracked our land—or could the father, calling up the scenes he once saw, gaze with his son's eyes, upon our now teeming population, and behold, in the then solitudes of the West, cities, States, territories, with millions of stirring, bustling inhabitants—could he, in the vicinity of Canandaigua, again meet Lord Arburton, who then so bitterly complained of the roads, that he doubted whether Niagara itself would compensate his toil—could he again visit the spot, then unbuilt, unplanned, which now is the capital of our nation, and the seat of our Government, he would believe himself not in the America of 1795 and '96, but in a new world, where every feature was strange, and every scene novel. So rapid is the march of improvement, that it is only by guiding ourselves by some such land-marks of thought as these that we can sufficiently realize the recentness of our origin, or the sublimity of our increase. We say *sublimity*, for the contrast we now present to our condition seventy years back is one of the most sublime manifestations of Government in the history of the world. And yet we have but begun our career. We are still in the infancy of political being. Long may we realize, as we turn backward to the past and look onward to the future, the beautiful propheey of the poet:

'This land is like an eagle, whose young gaze
Feeds on the noon-tide beam; whose golden plume
Floats moveless on the storm; and in the blaze
Of sunrise gleams, when earth is wrapt in gloom;
An epitaph of glory for the tomb
Of murdered Europe.'

ASK THE PRICE.

Whenever I want any thing I always ask the price of it, whether it be a new coat, or a shoulder of mutton, a pound of tea, or a penny worth of packstring. If it appears to be worth the money, I buy it, that is, if I can afford it; but if not I let it alone, for he is no wise man who pays for anything more than it is worth.

But not only in the comforts of food and clothing, but in all other things I ask the same question; for there is a price fixed to a day's enjoyment as well as an article of dress; to the pleasures of life as well as to a joint of butcher's meat. Old Humphrey has now lived some summers and winters in the world, and it would be odd indeed if he had passed through them all without picking up a little wisdom from his experience. Now if you will adopt my plan, you will reap much advantage; but if you will not you will pay too dearly for the things you obtain.

The spendthrift sets his heart on expensive baubles, but he does not ask the price; he is therefore, obliged to give for them his houses, his lands, his friends and comforts, and these are fifty times more than they are worth. The drunkard is determined to have his brandy, his gin, and his strong ale; and as he never makes the price an object, so he pays for them with his wealth, his health, his character, and his peace—and a sad bargain he makes of it! It is the same with others. The gamester will be rich at once, but riches may be bought too dear, for he who in getting money gets also the habit of risking it on the turn of a card or a throw of the dice, will soon bring his noble to ninepence. The gamester pays for his riches with his rest, his reputation and his happiness.

Do you think if the highwayman asked the price of ungodly gain that he could ever commit robbery? No, never! but he does not ask the price, and foolishly gives for it his liberty and his life.

Old Humphrey has little more to say; for if a few words will not make you wise, many will not do so. Ask the price of what you would possess, and make a good bargain. A little prudence will secure you a great deal of peace. But if, after all, you will have the pleasures of sin, I pray you, consider the price you must pay for them.

Yes, thine may be the joys of vice;
And thine without control,
But O! at what a fearful price—
The price may be thy soul.

What is a man profited, if he shall gain the whole world and lose his own soul?—Matt. xvi. 26.—*Humphrey's Observation.*

COL. TRUMBULL.—A NOBLE EXAMTLE OF EARLY TIMES.

About the year 1776, a circumstance occurred, which deserves to be written on adamant. In the wars of New England with the aborigines, the Mohegan tribe of Indians early became friends of the English. Their favorite ground was on the banks of the river, now the Thames, between New London and Norwich. A small remnant of the Mohegans still exist, and they are sacredly protected in the possession and enjoyment of their favorite domain on the banks of the Thames. The government of this tribe had become hereditary in the family of the celebrated Chief Uncas. During the time of my father's mercantile prosperity, he had employed several Indians of this tribe in hunting animals, whose skins were valuable for their fur.—Among them was one named Zachary, of the royal race, an excellent hunter as ever lived.—When he had somewhat passed the age of 50, several members of the royal family who stood between Zachary and the throne of his tribe, died, and he found himself with only one between him and the empire. In this moment his better genius resumed its sway and he reflected seriously: 'How can such a drunken wretch as I am aspire to be the chief of this honorable race? Can I succeed to the great Uncas? I will drink no more.'

He solemnly resolved never again to taste any drink but water, and he kept his resolution.

I had heard this story, and did not entirely believe it; for, young as I was, I had already partook in the prevailing contempt for Indians. In the beginning of May, the annual election of the principal officers of the (then) colony was held at Hartford, the capital.

My father attended officially, and it was customary for the chief of the Mohegans also to attend. Zachary had succeeded to the rule of his tribe. My father's house was situated about midway on the road between Mohegan and Hartford, and the old chief was in the habit of coming a few days before the election and dining with his brother governor. One day the mischievous thought struck me, to try the sincerity of the old man's temperance. The family were seated at dinner, and there was excellent home-brewed ale on the table. I addressed the old chief—'Zachary, this beer is excellent; will you taste it?'

The old man dropped his knife—leaned forward with stern intensity of expression; his black eye sparkling with indignation was fixed on me. 'John,' said he, 'you do not know what yon are doing—You are serving the devil, boy! I tell you that I am an Indian! I tell you that I am, and that, if I should but taste your beer, I could not stop until I got to rum, and become again the drunken, contemptible wretch, your father remembers me to have been. John, while you live, never tempt a man to break a good resolution.' Socrates never uttered a more valuable precept. Demosthenes could not have given it in more solemn tones of eloquence. I was thunderstruck. My parents were deeply affected; they looked at each other, at me, and at the venerable old Indian with deep feelings of awe and respect. They afterwards frequently reminded me of the scene and charged me never to forget it. Zachary lived to pass the age of 80, and sacredly kept his resolution. He lies buried in the royal place of his tribe, near the beautiful falls of the Yantic, the western branch of the Thames, in Norwich, on land, now owned by my friend, Calvin Goddard, Esq. I visited the grave of the old chief lately, and repeated to myself his inestimable lesson.

EFFECTS PRODUCED ON AN IDIOTS MIND BY INTERCOURSE WITH A YOUNG GIRL.

In the course of conversation, a case was mentioned to me as having occurred in the experience of a highly respectable physician, and which was so fully authenticated that I entertain no doubt of its truth. The physician had a patient, a young man, who was almost idiotic, from the suppression of all his faculties. He never spoke, and never moved voluntarily, but sat habitually with his hand shading his eyes. The physician sent him to walk as a remedial measure. In the neighborhood, a beautiful young girl of sixteen lived with her parents, and used to see the young man in his walks, and spoke kindly to him. For some time he took no notice of her, but after meeting her for several months, he began to look for her, and to feel disappointed if she did not appear. He became so much interested that he directed his steps voluntarily to her father's cottage, and gave her bouquets of flowers. By degrees he conversed with her through the window. His mental faculties were roused; the dawn of convalescence appeared. The girl was virtuous, intelligent, and lovely, and encouraged his visits when she was told she was benefiting his mental health. She asked him if he could read and write? He answered no. She wrote some lines to induce him to learn. This had the desired effect. He applied himself to study, and soon wrote good and sensible letters to her. He recovered his reason. She was married to a young man in a neighboring city. Great fears were entertained that this event would undo the good which she had accomplished. The young patient sustained a severe shock, but his mind did not sink under it; he acquiesed in the propriety of her choice, continued to improve, and at last was restored to his family cured. She had a child and was soon after brought to the same hospital perfectly insane. The young man heard of the event, and was exceedingly anxious to see her;—but an interview was denied to him, both on her account and his own. She died. He continued well, and became an active member of society. What a beautiful romance might be founded on this narrative.—*Combe's notes on the U. S.*

END OF A RICH POPE.

Charles V. during his feeble and profligate reign, amassed enormous riches by the sale of ecclesiastical benefices and by other scandalous means. He had enriched his relations and his dependants, but he had not secured their gratitude. The moment that his death was announced in the papal palace, all its inmates rushed upon his treasures as if they had been their lawful booty. Amongst his numerous household not a single servant remained to watch the dead body of their master. The wax candles that lighted his bed of state fell upon the bed clothes and set them on fire. The flames spread over the whole apartment, but the palace and wardrobe were so plundered, that only a miserable cloth could be found to cover the half-burnt remains of one of the richest popes who had ever governed the church.—*Campbell's Life of Petrarch.*

THE EASIEST CURE FOR INTEMPERANCE.

We have seldom met with a more striking instance of the union of *simplicity* and *wisdom*, for which Quakers are remarkable, than the following:—A man addicted to habits of intoxication, was suffering the usual miserable consequences, and in a moment of repentance, said, he would give anything to cure himself. '*It is as easy as to open thine hand*,' said a Quaker. 'Convince me of that,' replied the inebriate, 'and I will persevere in the experiment.' 'When thou takest the tempting glass into thine hand,' replied the Friend, 'before thou liftest the liquor to thy lips, *open thine hand*, and keep it open, and thou wilt be cured.' A complete reformation ensued.—How simple, easy, and effectual a rule! Try it.—*N. Y. Commercial Advertiser.*

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PHINEAS ALLEN.

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Northfield, Mass., Oct. 1841. 4w oct 9

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Five cases of superior Silks, measuring one yard wide. The most beautiful and durable article of Silks ever imported; the price lower in proportion than for any Narrow Goods.

Five cases extra rich Blue Black Silks, warranted not to spot with acids.

Two cases very heavy, yard wide undressed Cloak Satins.

Ten cases of very rare styles, soft Cashmere Wool Mouslin de Laines, every variety of pattern and colors.

Goods for Cloaks—Cases of Alpacca Cloths, Thibet Cloths, Irish Poplins, Balsorines, Silks, Satins, and other elegant articles, manufactured expressly for ladies Cloaks, being the largest assortment of these articles ever offered at retail in this city.

Cases of new styles Fast Colored Chinie French Prints.

One hundred pieces excellent quality of high colored Balsora Plaids, for Children's Winter Dresses.

Black Bombazines, and all other mourning articles.—Paris embroidered Capes and Collars.

New styles of French Cashmere Shawls, of the most Fashionable Patterns and Colors. Rich dark Silk and Satin Shawls.

Morcow, Kalyle, Balsora, Plaid, and other new styles of all Wool Travelling Shawls. This assortment of Shawls has been selected with great care, and will give perfect satisfaction, in style and price, to all who may examine them.

100 dozen ladies goat skin Gloves, with sizes marked, a very superior article.

A large portion of these Goods were manufactured to order, and are entirely different from those for sale in other stores. The latest manufactures of France received by every Havre Packet.

☞ H. P. invites the particular attention of purchasers to this extensive stock of Goods, which is equal, if not superior, to any in the city, and will be sold at the lowest prices. tf o2

DANVERS & SALEM FAMILY SCHOOL.
To parents and Guardians.

MISS HARDING, daughter of the Rev. M. Harding, late of Stow, respectfully informs her friends and the public, that she has taken a commodious House in Boston-St. in Danvers, near Salem, lately occupied by Caleb Smith, Esq. The house is located in a pleasant and healthy spot; where she intends to receive a LIMITED number of YOUNG LADIES for the purpose of instructing them in the various branches, constituting a useful and accomplished female education.

Solicitous to aid in the gradual developement of the moral, intellectual and physical powers of her pupils, she wishes to take none as members of her family under FIVE, nor above TEN years of age. By adopting this rule, she hopes those entrusted to her charge will continue with her, till they shall have completed their education. And, as her Mother purposes to superintend the domestic department, parents and guardians may rest assured that the children will have a comfortable home. The academical year will commence on the 6th of September, to consist of 42 weeks, divided into four quarters, two of 10 and two of 11 weeks each. There will be only two vacations in the year, 4 weeks in the winter, and 6 in the summer. A quarter's notice will be expected previous to the removal of a scholar, whether DAY or BOARDER, and a quarter to be paid always in advance. If desired, the children may continue in the family during vacations, their parents, or guardians allowing a reasonable compensation.

Miss Harding has permission to refer to the following gentlemen:—Rev. Henry Ware, jr. D. D. Cambridge, Rev. F. Parkman, D.D. and Rev. E. S. Gannett, Boston, Rev. Dr. Brazer and Rev. Chas. Upham, Salem.

TERMS.—For the usual branches of a thorough English education, including plain and ornamental needlework, board, washing, &c. under 8 years of age, $125 per year.

Above 8 years,	150
Weekly boarders,	100
Music on the Piano Forte with thorough bass and use of the Instrument,	$10 per quar.
French,	5 " "
Drawing,	4 " "
Day Scholars,	5 " "

Dancing and other branches at the price of the respective Masters. aug 21

VALUABLE SCHOOL BOOKS.

PRIMERS—Mother's, Emerson's, Wood's, N. Y., Worcester's, Sanders' Primer, Emerson's Evangelical—Bumstead's Primary School Primer.

Spelling—Emerson's, Webster's, Sanders, National—My First School Book.

Reading—Putnam's Analytical Reader; Sequel to do; Pierpont's, Abbott's, Stowe's, Child's Reader; Porter's Rhetorical do; Porter's Rhetorical do; Porter's Biblical do; Child's Guide; Intelligent Reader—Sanders' School Reader—Worcester's do; Infant School Manual; Kay's Series.

Arithmetics—Greenleaf's, Smith's, Adams's, Davies', Colburn's, Emerson's.

Algebra—Davies's, Bourdon's Algebra; Day's do; Colburn's, Bailey's, and Smith's.

History—Parley's, Goodrich's, Frost's; Mrs Willard's Universal History and Chart; Grecian, English, Goodrich's Ecclesiastical; Roman Antiquities.

Mitchell's Geography—Parley's and Hall's for children; Olney's, Maltebrun's Smith's, Woodbridge's and Willard's.

Astronomy—Burritt's Geography of the Heavens; Wilbur's, Blake's. Physiology—Combe's, Coates, Comstock's.

Gray's Chemistry—Comstock's Chemistry for beginners; Turner's do.

Philosophy—Comstock's, Mrs Phelps's, Olmsted's, Parkhurst's Moral Philosophy, Wayland's do; Abercrombie's Moral and Intellectual.

Writing—Townsdrow's, 5 Nos; Foster's System of Penmanship; do Elementary Copy Books, 8 Nos., used throughout the U. S., do Slips; Penman's Guide; Harris's and Bennett's.

Book-keeping—Foster's Concise Treatise on Book-Keeping. Dictionaries—The Scholar's Companion, by Richard W. Green; Webster's 16mo, 12mo, and octavo editions; Lempriere's, Ainsworth's, Johnson's, and Walker's. Mathematics—Hutton's, Day's, Davies's, Course, 5vols. Geometry—Davies's, Grund's, Playfair's Euclid. Grammars—Smith's, Brown's, Murray's, Parker's. Elocution—Fowle's Dialogues and Discussions. Botany—Comstock's Botany; Botany for beginners; Lincoln's, Nuttall's, Blake's.

The above School Books, with a general assortment of Theological, Miscellaneous Works, Stationary, &c., for sale on good terms, by TAPPAN & DENNET, 114 Washington st.

*.*Particular attention paid to furnishing Teachers, Towns, School Committees, &c. o9

BRONZE, BLACK AND FAWN TIES.—This day received, a large supply of the above, and for sale at the low price of 75 cents per pair; also Kid Ties at 50 cents per pair at T. H. BELL'S, 155 Washington st., opposite the old South Church. 3tis s25

PARTICULAR NOTICE TO GENTLEMEN WHO WISH TO PURCHASE GOOD AND FASHIONABLE CLOTHING CHEAP.

THE Subscriber wishing to confine himself to a cash business as far as practicable, will make every exertion possible to please that desirable class of customers who promptly pay their bills, both as regards price and every other consideration. Having secured the services of one of the best Pantaloon Cutters in the country, he can confidently warrant a good fit in that most difficult part of the business. He has just received a large assortment of new and fashionable goods, which he would request those in want of good clothing at a low price to call and examine, at L. A. HUNTINGTON'S, o16—6m 76 Washington street, up stairs.

FRANKLIN FEMALE ACADEMY, NORTH ANDOVER.

The Fall Quarter begins October 6th.

THE Trustees of this institution have the pleasure to recommend the Instructress, Miss MARY E. KENDALL, to public patronage, as one who has been employed to great acceptance for several years past in some of our best female schools and academies—and in whose literary qualifications, sound judgment and happy tact at government and instruction, they have the highest confidence.

Instruction is given in Latin, French and Algebra, in addition to all other branches usually taught in similar seminaries. Tuition in all English branches, $5. Foreign Languages, $6. Board from $1,75 to $2, including washing. In behalf of the Trustees,

s11 WILKES ALLEN

CUBI'S SPANISH GRAMMAR.—A new Spanish Grammar, adapted to every class of learners, by Mariano Cubi J. Soler, Professor of modern languages in the College of Louisiana, 6th edition, with corrections—this day received by J MUNROE & CO, o16 134 Washington st

REV. DR. CHANNING'S WORKS.—Just published, in five beautiful volumes, at the very low price of one dollar per volume, the first American edition of Dr Channing's works, with an introduction by the author. The proprietor of the above has spared no pains or expense in the paper and mechanical execution of the work, and has fixed the price so low as to place it within the means of almost every one who may wish to possess it. For sale wholesale and retail, by G. G. CHANNING, at his office No. 40 State street, over the Union Bank. s25

VALUABLE SCHOOL BOOKS.—Published and for sale by S. G. SIMPKINS, 21 Tremont Low:—

Perry's Spelling Book. The Orthœpical Guide, or Perry's Spelling Book; revised and improved by the substitution of Walker's Pronunciation, precisely applied on a new scheme; by Israel Alger.

Rational Guide to Reading and Orthography, by Wm. B. Fowle.

The Child's First Book of Thought, designed to call out the powers of observation, comparison and reflection in children.

Elementary Lessons in Intellectual Arithmetic, illustrated upon Analyctic and Inductive principles, by James Robinson, Instructer of Writing and Arithmetic, Bowdoin School, Boston.

A Geography For Common Schools, with an Atlas, by J. E. Worcester, author of Elements of Ancient and Modern Geography, Elements of Ancient and Modern History, &c.

Worcester's Scripture Geography, and Atlas.

Worcester's Outline Atlas, to be filled up by the younger students in Geography.

Elements of History, Ancient and Modern; with a chart and tables of history included within the volume. By J. E. Worcester. This work has been highly recommended, and is in extensive use.

The Philosophy of Natural History, by Wm. Smellie, Member of the Antiquarian and Royal Societies of Edinburgh—with an introduction and various additions and alterations, intended to adapt it to the present state of knowledge; by John Ware, M. D., Fellow of the Massachusetts Medical Society, and of the American Academy of Arts and Sciences.

A Compendium of Book Keeping, by single entry, designed for the use of schools—containing forms adapted to the business of retail merchants, mechanics and farmers—illustrated by explanatory notes. By James Robinson, Instructer of Writing and Arithmetic, Bowdoin School, Boston.

The New Testament, with an introduction, giving an account of the Jewish and other sects, with notes illustrating obscure passages, and explaining obsolete words and phrases; for the use of schools, academies, and private families; by J. A. Cummings, author of Ancient and Modern Geography, 4th edition, revised and improved.

A Practical Grammer of the French Language, by J. Rowbotham, fourth American edition, alterations and additions, by F. M. J. Surault, Teacher of French in Harvard College.

S. G. S. also offers for sale all other School books in common use. Copy books, Slates, Paper, Ink, Quills, &c. &c.

☞ Country Traders and Schools supplied on favorable terms. oct 23

THANKSGIVING ANTHEM for 1841—Composed by F. Miller—just published by o23 TAPPAN & DENNET, 114 Washington st.

TOWNSEND FEMALE SEMINARY.—The Fall Term of this institution will commence on Wednesday August 18th and continue 13 weeks.

The course of instruction embraces all the branches of a good English education, and for those who desire it, the Ancient and Modern Languages, Drawing, Painting, Instrumental Music, &c.

Special attention is given to instruction in Vocal Music by an able and experienced teacher, without extra charge.

The able Board of Instruction will continue. Lectures upon all subjects of importance to any class of young ladies will be given through the term.

Pupils are requested to make early applications for board, and to be present on the first day of the term to facilitate the formation of classes.

Board, including washing, can be obtained in private families in the immediate vicinity at $1 50 per week.

The Trustees and friends of this institution aim to render it in every respect, a school of the first order and a delighful resort for young ladies who wish to receive a thorough and finished education.

By order of the Board of Trustees.

A. G. STICKNEY, *Sec'y.*

Townsend Aug. 4, 1841.

References.—Rev. David Palmer, Rev. C. W. Reding, F. A Worcester, Esq., Townsend; Rev. Dr Sharp, Rev. R. H. Neale, Rev. Wm. Hague, S. G. Shipley Esq., Wm Beals Esq., Dr A. A. Gould, Boston; Rev. Thomas Whittemore, Cambridge; Caleb Parker Esq. Rev. E. Thresher, Roxbury; Rev. Mr Waters, Sterling; Rev. L. Porter, Lowell; S. G. Carter Esq. Lancaster; Stephen Peabody Esq., Amherst, N. H.

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JUST PUBLISHED, (under the sanction of the Boston Academy) CARMINA SACRA, or the BOSTON COLLECTION OF CHURCH MUSIC—comprising the most popular Psalm and Hymn Tunes in general use, together with a great variety of new Tunes, Chants, Sentences, Motetts and Anthems, principal by distinguished European composers; the whole constituting one of the most complete collections of music for choirs, congregations, singing schools and societies, extant, by Lowell Mason, editor of the Boston Handel and Haydn Collection, Modern Psalmist and various other musical works. The latest work of the author was the Modern Psalmist, in which work the four parts were printed on two staffs. Although this plan has several important advantages, it is objected to by many under the supposition that the music is difficult to be read. This consideration, together with the fact that every ambitions choir needs a constant succession of new tunes to sustain its interest and position, and that the editor had in his hands much new and valuable music recently received from distinguished European composers, has led to the publication of Carmina Sacra. The metrical part of the work contains such a diversity of style in melody, harmony and rythm, as cannot fail to gratify the lovers of sacred song and increase the interest in this part of church service.

Teachers and societies supplied with the work on the most favorable terms, by

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DEWEY'S DISCOURSES, and Discussions in Explanation and Defence of Unitarianism. Published by JOSEPH DOWE, 22 Court st. oct 16

PARKER'S SERMON.—The third edition of Mr Parker's Sermon, at the Ordination at South Boston, is published this day. BENJ H. GREENE, s25 3t 124 Washington st.

LADIES THICK SOLE HALF GAITERS.—A large assortment this day received, and for sale low at T. H. BELL'S, 155 Washington street, opposite the old South Church. 3tis s25

ODEON.

THE large and commodious Hall in the Odeon, which has been occupied by the Franklin Street Church as a place of worship, for the last five years, will be vacated on, or about the 1st of December next, and is offered for rent, by the Government of the Boston Academy of Music, for the same purpose, to any religious society in want of a place of worship.

The Hall is well furnished for accomodating a large congregation, is heated by furnaces, and lighted by Gas. The use of the large and splendid Organ of the Academy may also be obtained for the Sabbath.

In connexion with the large Hall, is a smaller one, suitable for evening meeting's which will also be rented. Application may be made to Benjamin Perkins, Treasurer of the Academy, 116 Washington st. aug 21 tf

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On hand, a very general assortment of Sheetings and Shirtings, brown and bleached, which we shall sell by the Yard, Piece or Bale, at the Manufacturers' prices.

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